

John Savile

Rufford Abbey.

It is particularly requested
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A
COLLECTION
OF
SERMONS
UPON
Several Occasions.

By *THOMAS PIERCE* D.D.
Præfident of *St. Marie Magdalen* College in *Oxford*.

O X F O R D,
Printed by *W. Hall*, for *Ric: Royston*, and
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THE
CONTENTS of this VOLUME
COLLECTION
SERMONS PREACHED

- B**efore the Lord Mayor, Court of Aldermen, and Common Council of the City of London, at St. Paul's Church, upon the first Sunday after the Feast of the Ascension, 1661.
- Before the Honourable the House of Commons in Parliament Assembled, at St. Mary's Church, Whitehall, the 10th of May, 1661, being the Anniversary Day of the King and Kingdom's Restoration, 1661.
- Before the Right Honourable the House of Lords, at the Abbey Church of Westminster, upon a Solemn Day of Thanksgiving, occasioned by the Great Rain in June and July, 1661.
- Before the King at Whitehall, upon St. Michael's Day, when the Parliament dissolved, but yet continued, At which the King was present, and I preached, 1661.

T H E
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A R E
SERMONS PREACHED

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| <p>Before the Honourable the House of Commons in Parliament Assembled, at <i>St. Margarets Church Westminster</i>, upon the 29. day of <i>May</i>, being the Anniversary Day of the King and Kingdoms Restauration, 1661.</p> | II. |
| <p>Before the Right Honourable the House of Lords, at the <i>Abby Church of Westminster</i>, upon a Solemn day of Humiliation, occasioned by the Great Rain in <i>June</i> and <i>July</i>, 1661.</p> | III. |
| <p>Before the King at <i>Whitehall</i>, upon the <i>Wednesday</i> Monthly Fast, when the Pestilence decreased, but yet continued, As did also the War with the <i>French</i> and <i>Dutch</i>, 1665.</p> | IV. |

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| | <i>Englands</i> |

Englands Season
FOR
REFORMATION OF LIFE.

A
SERMON
DELIVERED IN
St. PAUL'S Church, LONDON:
ON THE
SUNDAY

Next following His

Sacred Majesties
RESTAVRATION.
M. DC. LX.

PERMON

Christian Reader,

That what I committed the other day to the ears of Many, I now so suddainly expose to the eyes of All, as I dare not pretend to deserve thy Thanks, so I conceive I cannot justly incur thy censure. For it is not in compliance with my peculiar inclinations, (which of themselves are well known to be sufficiently averse, from any farther publication of single Sermons,) but partly to testify my Obedience to the commands of some Learned and pious Friends, partly to frustrate the ill-meant whispers of some unlearned and peevish Enemies. How farr I was from a design either to please or to provoke either this or that part of the Congregation, And how probably desirous to profit both, I leave them both to passe a Judgement, not by any one part, but by alltogether. It would no doubt have been greivous to me, to suffer the contumelies of Men for preaching Loyalty, and Love, and Reformation of Life, a tender care of weak Brethren, and a Christian Forbearance of one another, if I had not thought it an happy lot, to suffer ought for His sake, who indur'd (for mine)

To the Christian Reader.

such contradiction of sinners against himselfe; some affirming, he was a good Man, and others saying, Nay, but he deceiveth the People.

John 7. 12.

John 8 34.

John 3. 20.

If some are yet so devotedly the Servants of Sin, as to hate me for bringing them (unawares) into the light, because the Light hath reprov'd their evill deeds, it cannot be from any hurtfulness either in Me, or in the light, but from their own sore eyes, that their eyes are hurt. When Men are exasperated with Lenitives, and throw themselves into Paroxysmes, after all our Pacifick and most Anodynous applications, we ought not sure to think the worse, but rather the better of our Prescriptions. That Christ Himselfe could do no miracles amongst the Men of his own Country, was only the Fault of their prejudice, and unbelief. That the heat harden's clay, is from the untowardness of the clay; For if it were wax, the heat would melt it. Nor is the fault in the Sun, but in the Dunghill, if the more he shine's on it, the worse it smell's.

I know that those Lovers of publick Discord (whom my endeavours to reconcile have made outrageous) as they are few in point of Number, so in point of Quality they are of smallest Consideration. And I know there are many most worthy persons, whom

To the Christian Reader.

whom the Virulence of mine enemies hath made my Friends. So that if I were studious to promote mine own Interest, and did not very much prefer the consideration of their Amendment, I should not indure (as now I shall) to sue for peace whilst I am injur'd. But still remembering what it is, to which as Christians we are appointed, or as Soldiers markt out, and that we are bound to follow our leader, (even the Captain of our salvation who was perfected through sufferings,) I shall cheerfully strive to approve my self as a minister of God, by honour and dishonour, by evill report, and good report, as a deceiver, and yet true; I will blesse, being calumniated, And being wrong'd above measure, I will intreat. The more it seems to be impossible, to win the inventors of evill things to reconcileableness of Spirit, the more will I labour for its Attainment. For I will never cease to pray, that by that powerfull convincing controuling Spirit, which stilleth the raging of the sea, and the madness of the People, we may be knit together in one mind, and in one judgment; That the present time of our prosperity may prove the Season for our Amendment, and change of life; that all bitterness, and wrath, and anger, and clamor, and evill speaking, may be put away from

ἵνα ὦτο καίμα-
θα. 1 Thes.
3.3. That no
man should be
moved by
these afflic-
tions; for your
selves know
that we are
appointed
thereunto.
Heb. 2. 19.
2 Cor. 6. 4.
& 8.
1 Cor. 4. 13.
ἀλλοι δυσί-
νοις τότε
μᾶλλον ἑμα-
νίστην.
Died. Sicul.
Rom, 1, 30.

1 Cor, 1, 10,

Eph, 4. 31,

To the Christian Reader.

from us with all malice; and that as members of one Body, whereof Christ Jesus is the Head, we may each of us indeavour (in our several Stations) to keep the Unity of the Spirit in the bond of peace.

That this was really the intent of the Following Sermon, the later part of the Sermon, will make apparent. For what was spoken in reflection upon the darknesse of the night, was only premised as a Foyle to commend the Day. And as a thing without which I could not make an impartial parallel between the Text and the Time. Besides that in the method of healing wounds, (which a flatterer may palliate, but cannot cure,) there is as charitable an use both of the Probe and the Absterfivè, as there can possibly be of the Oyl and Balsam. The Decollation of Gods Anointed, (which was so farr a Deicide, as he was one of those Gods who shall dye like men,) had been declared by the Parliament (before I made my strictures on it) to have been a most horrid and hideous Murder. And if my censors did not think they had once offended, they would not be candidates (as they are) for a Royal Pardon. It being so naturall for a pardon to include and connotate an offence, that unlesse we were conscious of having sinned, we could not sincerely ask God forgiveness

Pfal. 82.6.
Exo. 22.28

forgivenesse. I am not able to ask any, for what I have said in the following Sermon, tending to Loyalty and Union, and the establishment of both upon the only sure Basis of impartiall Repentance and self-revenge, untill I am able to be convinced of Unsincerity in my ayme at so good an End, or of unlawfullnesse in the means which I have us'd for its attainment. And therefore that which I begg from the Christian Reader, is not the favour of a partiall, but the Justice of an unpassionate and unbyassed perusall of all that follows.

2Cor.7.11.

ENGLAND'S SEASON
FOR
REFORMATION
of LIFE.

ROM. XIII. xii.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

TO make you see how the *Text* is exactly suitable to the *Time*, (as well to the *Time* when 'twas written, as to the *Time* wherein 'tis read,) It will be needful to entertain you with two such *Preliminary Observables*, as without which it is impossible to come at the *meaning* of the words. And yet the true *meaning* must be attain'd, as well in their *Rational*, and *Historical*, as in their *Literal* Importance, before I can handle them as I *ought*, without *injustice* to the *Apostle*, or *Apply* them as I *desire*, without *defrauding* the *Congregation*.

First then, yee are to take an especial notice,
That in the space of *fourty* years after the
Crucifying of *Jesus*, there was to happen
B amongst

* Matth. 24.
40.

* Matth. 24.
38.

* See Doctor
Hammond
(of blessed
memory)
upon the
place, and
the Texts
by him re-
ferred to.

amongst the Jews a famous day of Discrimination, wherein * one was to be taken, and another left. The cruel and the incredulous were to be utterly destroy'd, But the persecuted Believers to be remarkably preserved from that Destruction. Preserved, not only from that deluge of Judgments, like * Noah in the Ark, but from the mischievous designs of the Mosaical Zealots, by whom they could never be forgiven their having been Loyal unto their Lord. Which famous day of Discrimination, as the Scriptures have expressed in those sublimer sorts of Periphrasis, [The Kingdome of Heaven, the coming of Christ, the end of all things, and the conclusion of the Age ;] so in respect of one part, that of deliverance unto the Faithful, we find it expressed in other places, by ἀπολύτρωσις ἡμετέραν, The Redemption drawing neer, ὁ καιρὸς, The Season, ἡ ἡμέρα, * The Day, ἡ σωτηρία, The Deliverance,] which Deliverance being nearer at the writing of this Epistle, than when they had first embraced the Christian Faith, is therefore the rather introduced with [an εἰς τὸν τοῦ καιροῦ] a consideration of the time; and that as an Argument, or Alletive, whereby to win them to the duties of this whole Chapter; which Duties, that they concern us as we are men

men of *these Times*, and relating in particular to our now happy *revolution*, I foresee an occasion to shew anon.

As this is the *first Precognition*, so it naturally affords me an easie passage unto the *second*. For our Apostle having observed certain spots in the *Christians* which dwelt at *Rome*, their being invelliped at once with a *double darkness*, as well of their *doings*, as of their *sufferings*, no lets *asleep in sin*, than *benighted with Persecution*, comes early to them in this *Epistle*; and here endeavours to *awake* them, not onely with a *Call*, but a *Reason* for it. Because the *night* do's now begin to be less and less dark, he tells them it is fit they be less and less *drowsie*. In the next words before my *Text*, we have an Apostolical *Ἀνακρουσμα*, (the very thing that in *English* we use to call the *Cock-crow*,) whereby he tells the guilty *sleepers*, 'tis more than time that they *awake*. And the *Reason* which he gives them is very cogent; *ὅτι ὁ ἰσχυρισμός* for now is our *salvation nearer than when we believed*. That is to say in plainer terms, our *deliverance* at present is more *approaching*, than when we were *newly Christianiz'd*. It is better with us *now*, than when we were *Neophytes* in the

B 2

Church.

Church. But to acquaint them the more distinctly how late it is that he awakes them; *The Night* (saith he) *is far spent, and the Day is at hand*; (that is) the time of *Persecution* is now well over, and the day of *Deliverance* begins to dawn. At the Tyrant *Tiberius*, our Sun was set; At the other Tyrant *Nero*, 'tis more than midnight: Do but wait for *Vespasian*, and you will find it *break of Day*.

Nor does the vigilant Apostle merely awake them out of sleep, but also desires that they will rise, and instructs them in the method how to make themselves ready. They are to leave off their *chamber-Robes*, and make them fit to go abroad; to cast away their *Bed-cloaths*, as only suitable to the Night; and to appear in such habits, as are agreeable to the Day.

Let us therefore cast off the works of *Darkness*,
and let us put on the *Armour of Light*.

For a man to Preach on this Text, no more is needful than to explain it. The Text it self being a *Sermon*, as full, and pithy, as it is short. [*The Night is far spent, and the Day is at hand*;] There is *much*, the double Doctrine. [Let us therefore cast off, and let us therefore put on;] There is *much*, the double Use.

The

The words, apparelling the matter, have both number, and measure; and the matter it self is as full of weight. From both together it is obvious to observe three things in this mighty Preacher; His Logick, his Rhetorick, and his Divinity.

We have his Logick in the Illative [*Therefore*] which is a note of Argumentation, giving the force of an *Enthymem*, though not the form. And yet the form is implied with more advantage than if exprest. The Night is far spent; *Therefore* night-works and darkness must go away. The Day is at hand; *Therefore* Light must be welcome to us.

We have his Rhetorick in the Figures, of which the whole is made up. For besides the *Ifocwla*, and *Homoteleuta* of the Text, (that is) the evenness of the Members; and Musical Cadence of every Clause; we see the Metaphors in the Period are just as many as the Members. The first is borrowed from *Darkness*, the second from the *Day*; and both in *Allusion* to two things more which are very distant, to wit our *Armour*, and our *Apparel*. And yet the whole is an *Allegory*, most artificially carryed on. For as he begins his holy *Trope* with the night of trouble and persecution, so he shuts it up too with the
light

In Allegoria
tenendum
est hoc, ut
quo in gene-
re incipias,
eodem defi-
nas, aliter
consequen-
tia sit tur-
pissima.
Quintilian.

light of Peace. Nay, besides all these, the Text affords us *three figures more.* Three (I say in kind, but six in number. Here is a single *Anaphora*, a double *Epanodos*, and no less than a *threefold Antithesis*, by which the terms of the last clauses (and there are three Terms in each) are thus oppos'd to one another; *Darkness*, to *Light*; *Works*, to *Armour*; and *casting off*, to *putting on*.

After the *Logick*, and the *Rhetorick*, observe the *Divinity* of the *Apostle*; to which his *Art* is but the *Handmaid*, and made to serve. Here is a *seasonable Advertisment*, and a most useful *Inference*. And each of these is *twofold*, exactly looking one on another, even as *face answers face* in a perfect *Mirroi*r. Observe how the *later* is strongly inforc'd out of the *former*. Since the *night* of our *sufferings* is now *far spent*, what have we to do with the *night of sin*? And since the *day* of our *deliverance* is hard at hand, what should we do but * *walk honestly as in the day*? The *night* of *Errour* and *Disorder* is now well over; Let us therefore cast off the *works of darkness*. The *day* of *Mercy* and *Restauration* begins to dawn; Let us therefore put on the *armour of light*. Let us * *walk in the light*, as becomes *children of the light*. Let our *light* so shine before *God* and
men,

* *Verf. 13.*

* *Eph. 5. 8.*

men, that Men may see our good works, and God reward them. That men may see our good works, and glorify God in this present world; that God may see our good works, and glorify Us in the world to come. Thus we see S. Pauls Divinity, and way of Teaching.

It is indeed a whole Body of his practical Divinity, however summ'd up in so small a System. For the whole Duty of a Christian do's consist in two things; first (by way of privation) in casting off the works of Darknes, in denying ungodliness, and worldly lusts; next (by way of Acquisition) in putting on the armour of light; living soberly, righteously, and godly in this present world. Tit. 2. 12. For so the Apostle explains himself in the two verses after my Text, Let us walk honestly, as in the Day. And how must that be? first he tells us in the Negative, Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, not in any of those things which were yesterday forbid by his Majesties excellent Proclamation; (for these are some of the works of darkness, the very worst use that men can make of a Deliverance,) next he tells us in the Affirmative, It must be by putting on the Lord Jesus Christ; By sticking close to his Precepts, and

and taking a copy from his *example* ; by having a *fellowship* with his *death*, and a *conformity* to his *sufferings* ; For this is here meant by the *Armour of Light*.

And each of these is improved by *three* main circumstances. First by the *union* of the one with the *other* ; they are not set with a *disjunctive*, that we may take which we please, [Let us cast off, Or let us put on] as if the one would serve turn without the other ; But tied together with a *copulative* [Let us cast off, And let us put on,] neither of them must go *alone*. We stand obliged to do them both by indispensable necessity ; nor must we vainly flatter our selves that Salvation is to be had upon easier terms. Secondly by the *inforcement* of both *together*, from the *seasonable conjuncture* of our *affairs*. For *Because* the Night is far spent, we must *divest* our selves of *darkness* ; And *Because* the Day is at hand, we must *apparel* our selves with *light*. Thirdly by the *order* in which these *duties* are to be *done*. We must not put on the *Armour*, *Before* we cast off the *Works* ; But cease from *dishonesty* in the *first* place, and talk of *godliness* in the *second*. For a *godly Knave* is a *contradiction in Adjecto*. The *undisputed* hath the *Precedency*,

cedency, we must *begin* with *casting off* whatever is *contrary* to *virtue*; And then comes in the *indivision*, we must *proceed* to the *putting on* whatever is *opposite* to *vice*. We must not hope to serve *two Masters*, (which our Saviour tells us is impossible, and which yet hath been the project of some years past,) erecting a *Church* for the *one*, and also a *Chappel* for the other; But first of all we must abhor, and *forsake* our *Mammon*, that so we may rationally endeavour to *cleave* with *steadfastness* unto *God*.

Matth. 6. 24.

Thus ye see how the Text is *ravell'd* out into *Particulars*. And were I not really somewhat afraid to spend too much of my time in a meer *Division*, I would presently *wind up* all into *three great Bottoms*. Whereof the *first* would provide against *Hypocrisie*, the *second* against *Indifferency*, the *third* against *fainting*, as also against *Procrastination*. And when *Provision* shall have been made for these four things, not only *Zeal*, and *Sincerity*, but also *dispatch* in our *amendment*, and *perseverance* unto the end; I know not what can be wanting either to satisfy the *Text*, or to *Edifie* the Souls of a *Congregation*.

But before I come to handle the *useful In-*
ference

C

Luke 4. 21.

ference of the Apostle, (which to do, will be the business of more than *one or two Sermons*) the time does prompt me to make *Advantage* of his most *seasonable Advertisment*, out of which he does fitly deduce his Inference. So *opportune* is the *Advertisment*, as well to *these*, as *those Times*, that I may say in the very *language* (though not in the very *sense*) of our Blessed Saviour, *This day is this Scripture fulfilled in our Ears.* For,

We have had both our *Jews*, and our *Gnosticks* too; and are in the highest degree of *hope*, to be *rid of Both*. Not (I hope) by their *destruction*, (like that alluded to in my Text) but by their happy *conversion*, and *union* with us. For mutual *love*, as well as *loyalty*, is the thing that this *Chapter* does chiefly aim at. It presseth earnestly for *loyalty*, from the *first* verse unto the *eighth*. And as earnestly for *love*, from the *eighth* verse unto the *end*. By unavoidable implication, it presseth for *love* throughout the *whole*, but most *expressly*, and on purpose, in no less than four verses; to wit, the *eight*, the *ninth*, the *tenth*, and the *thirteenth*. We must not *trif*le over our *Enemies*, though we ought to give *thanks* for their *disappointment*. The noblest
benefit

benefit of a Conquest, is the opportunity to oblige. Rejoyce not (saith Solomon) when thine enemy falleth, nor let thine heart be glad when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him, Prov. 24.17. From whence it is obvious to collect, That to Insult over our Enemies, may do Them good; but all that We can get by it, is God's displeasure. The greatest care is to be taken in the present dawning of our day, that it be not overcast with an utter darkness. We have already had a long and a tedious night; (though not so long as the Apostles by twenty years,) a Night of sorrow, and oppression; a Night of disorder, and confusion; a Night of ignorance, and error; a Night of error in judgment, and practice too; To summe up all, we have been seiz'd with a night of suffering, which we had drawn over our selves by a night of sin.

It is so far from my purpose, to make or widen the wounds of any, that you will see, (before we part) I do intend nothing but Healing. But I must make an application, as well of the Night, as of the Day; or else the parallel expected will be imperfect. And as 'tis reckon'd the greatest happiness, to be able to say, we have been miserable;

—Hæc olim
meminisse
juvabit.

* 1 Pet. 2.
13, 14.

* Cappado-
ces, (inquit
Strabo) πρι-
βουσι, αἱ τοὶ
ἐν τῇ ἐλευθερίᾳ
πρὸς τοὺς βα-
σιλεῖς δ' ἔχουσιν
αὐτοῖς ἀντὶ τῆς
ἐλευθερίας. Strab.
l. 12. p. 540.
cap.

able ; (yea, St. Gregory boldly call'd it an *happy sin*, which gave occasion to such a *Remedy* as the *coming of Christ* into the world:) so 'twill be use-
full to *reflect* upon the *darkness* of the *night*,
which (by the blessing of God) is so very *far spent*, the better to *relish* the *injoyment* of the
glorious day which is now at hand. To recount
what we have *suffer'd*, is no more than to con-
sider *how much* we are able to *forgive* ; and for
how manifold a *deliverance* it now concerns us
to be *thankful*.

VWhen we were *dull*, and in the *dark*, and
knew not the *Happiness* we *injoy'd*, whilst we
injoy'd it ; when we could not comport with so
hard a lesson, as the * *submitting our selves* for the
Lords sake, whether to the *King*, as *Supream*, or un-
to *Governours*, as *sent by him*, and whether those
that were *sent*, were *Ecclesiastical*, or *Civil* ;
when it seem'd to us a *Paradox*, that 'tis the *li-
berty* of the *Subject* to live in *subjection* unto the
Law, and therefore in *loyalty* unto *him*, whom to
obey for *Conscience sake*, is the *happiest free-
dom* ; I say when this *Lesson* would not other-
wise be *learnt*, God sent us to *School* to a *Civil
War* ; the severest *Præceptor*, by which poor
Scholars could be *instructed*. So it was call'd by
Thucydides,

* *Thucydides*, [*βίαιος διδάσκαλος*, *A violent School-master*] and such we found it by *sad experience*. For it rigidly taught us through the mouth of the angry Cannon, and gave us terrible admonitions upon the point of the sword. *A lying spirit went forth into the mouth of the Prophets*, Inspiring the * *meanest* of the people to affect Dominion over the mightiest; and never ceasing to blow the coals, which they had kindled within the *Bramble*, until they saw it had devoured the lofty Cedar. A Church forsooth was to be swept, (but with the *Beesom of destruction*,) though the best Reformed in all the world; and because the very *Beesom* was the *uncleanest* thing in it, it could not choose but be the *fouler* for being swept. Nay, *all the foundations of the earth did presently grow out of course*. In the whole body of the Kingdom, there was little to be seen but wounds and bruises. For our Politick *Chirurgions* did so follow the *Letter* (in opposition to the *Sense*) of the Poets Rule, as to have taken off most of the *soundest members*, which were * *incurable* indeed, by being *faultless*. Before the murdering of the King, who was the *Head* of our Common Mother, they garbl'd both the *Universities*, which were the *Eyes*. This was the

* Thucyd. lib. 3. p. 227.
Ὁ δὲ πύλμας,
ὡρελὼν τῷ
ὑποταίῳ τῷ
καθ' ἑμίσαν,
βίαιος διδά-
σκαλος, &c.

* isa. 14. 23.
Συνεισέρχον
τὸ πλῆθος
ἰδοῦν τὰ ἀλ-
λότρεα, ἃ τὰς
ἐλπίδας ἔχουσιν
τῷ ζῆν ὅτι τοῖς
ἡ πύλας, ὅταν
λάβῃ περιστά-
σις τολμῶν,
ἐκκλειόμενον
δὲ διὰ τῶν πύ-
λων ἡ ἐν τῇ
Πολιτείᾳ τι-
μίων, Πολυβ.
1.6. p. 458.

* Immedi-
cabile vulnus
enit reci-
dendum.

the wit of their Impiety, first to *pluck out her eyes*, that so she might not see them cut off her head. They did not only (like *Alcides*) cruelly bite their Mothers Breast, But (like *Nero*) rip up her Bowels. Not only (like *Tarquinius*) *summa papavera amputare*, lopp off the chieftains of the Nation, but (like *Procrustes*) cut off the feet too. The publick calamities were extended, from him that sate upon the *Throne*, to him that laboured at the *Plough*. And, if we extend our consideration to the *preparedness* of their minds, had all that were faithful in the land had no more than one Neck, those *Caligula's* I allude to had cut it off at one Blow. Nay, in one sense at least, I may say they did it. For the Head of the *Parliament* is declared by Law to be the King; and the *Parliament* (we know) is a kind of a whole Nation *Epitomiz'd*. And so to cut off the King, was to behead the *Parliament*; which, what was it in effect, but to cut the very throat of the *English Nation*? Now if we consider the *Revolution*, by which we all are transported with joy, and wonder, and do compare it with every part of that *Politick* * wheel, (that *ἀνακύκλωσις πολιτικῆς*, as *Polybius* calls it,) with which this disgraced and glorious Kingdome hath been both tortured,

* — Ἐγώ το
μὴν ἐν τῇ
βασιλείᾳ
αὐτοῦ, —
τὸ δὲ τῇ ἀρι-
στοκρατίᾳ

tortured, and turned round ; we cannot but hope that many thousands have found so good an effect of their late *Collyrium*, that they are not only *quicker*, but *singler sighted* than heretofore ; and do make such severe expostulations with themselves, as not to need any *other Censors*.

πυθιε ἀρχὴν
ἐλαμβάνει καὶ
γίνεται, —
μετίσσειται μὲν
τῇ αἰσθητικῇ
εἰς ὀλιγαρχίαν,
— καὶ τῇ πολι-
τικῇ εἰς ὀλι-
γαρχίαν, δη-
μοκρατίαν
ἐποίησαν, —
μερίζεται δ'

εἰς βίαν καὶ χειροκρατίαν ἢ δημοκρατίαν, — τότε τὸ πλῆθος συναθροισμὸν ποιεῖ στρατός, οὗτος γὰρ ἀποδοκιμαζόμενος πάλιν ἐν ἑαυτῷ διατίθεται καὶ μεταρχῶν αὐτῇ πολιτείᾳ αἰσθητικῶς αὐτὴ εὐσεβὴς οἰκονομία, καθ' ἣν μεταβάλλει καὶ μερίζεται, καὶ πάλιν εἰς αὐτὰ κατα-
τρεφόμενα τὰς πολιτείας. Polyb. Megalop. l. 6. p. 456, 457, 458.

With how vast an expence of *blood*, and *conscience*, and as well of the *publick*, as *private Treasure*, did we *buy* the sad Priviledge of paying *Assessments*, and *Excise* ? How much *pains* we were at, to purchase the *means* of our being *Miserable* ? What a do did we keep, to find out a way to our undoing ? we felt an eminent *Decay*, of *Publick Honour*, as well as *Trade* ; a *Decay* of *Religion*, because of *Unity* ; a *Decay* of *what not*, unless of that that *decay'd* us on every side ? Nay, the more our *sinews* were shrunk up, and by how much the *weaker* our *shoulders* grew, by so much the more were we laden with heavy *Burdens*. There was inflicted on many *thousands*, a *Tast* of *scarceness* ; and a *sight* of the *Plague*, though not of *Pestilence*. For
when

when did we see a *new year*, which did not bring along with it a *new Disease* too? 'Tis true indeed that *many* of us had *great* injoyments; But how many *others* had *right* to *greater*, who yet were reduced to *none* at all? And all we had being *precarious*, at the *lustful disposal* of fellow *subjects*, we knew not how *soon* we might be *drown'd* in the deepest *want*, how much *soever* (for a *Time*) we might *swim* in *plenty*. Nay, even *Then* we were to count it *our* real misery, that we could *see*, and *deplore*, but could not *Remedy* other mens.

Such was the *Darkness* of the *Night*, which now does serve to *commend* the *Day*. The *Day* by whose *light* we can see to *read*, (what was *hid* from our *eyes* when we sate in *Darkness*, when the great *Lamps* of the Church were cruelly *hid* under a *Bushel*, and even He was taken from us, who was the *light* of our *Eyes*, as well as the *Breath* of our *Nostrils*;) I say, by this *light* we can see to *read*, That our *Liberty* does consist in a faithful *Discharge* of our *Allegiance*. That 'tis the *Interest* of the *Subject*, Not to be *able* to *Rebel*. That the *Prerogative* of the *King*, is the *peoples privilege*. That to lessen his *Power*, is to betray *their Rights*, For unless he be able
to

to crush, and injure, he is not able to defend, and protect his Subjects. *Any Tyranny* will be better, than that of a *prosperous Rebellion*, by how much *One* is less grievous than *Many Tyrants*; And a *Temporary Mischief*, than a *perpetual Inconvenience*.

Blessed be God that we can say, (at least as far as our Apostle,) that our *Dark State of misery* is fairly vanish'd, and that the *Light* does begin to shew it self in our *Horizon*. But so far are we yet from our full *Meridian*, that it will never be *Day* with us, (I mean, not a *glorious uncloudy Day*), till *Magna Charta* shines forth in its native *Lustre*. And it appears by * *Magna Charta*, that all the *Rights* of the *Church* are the chiefest *Liberties* of the *Subject*. To be but capable of the *Honour*, the double *Honour* of the *Clergy*, (to wit, the *Reverence*, and the *Revenue*) is an eminent part of the *Layman's Birthright*. I pray be pleased to consider, what is not every day observ'd, That all the *Dignities*, and *Endowments*, which do belong unto the *Church*, (at once by the *Statutes of God and Man*), are so many *Rights* which appertain to your *childrens children*. I must not here be thought to forsake my *Text*; For if ye compare it with the *Con-*

D

text

* Salvæ sint
Episcopis
omnes Li-
bertates suæ.
Mag. Chart.
cap. 1. & ult.
* 1 Tim. 5. 17.

Rom. 13. 1.

Heb. 13. 7, 17

Deut. 4. 32.

text, (especially from the *first*, to the *eighth* verse of this *Chapter*,) ye will see the great *fineness* of all I say, and that my Text cannot be satisfied, unless I say it. For he that saith in this place by the Spirit of God, *Let every soul be subject to the higher Powers*, does also say by the same Spirit, *Obey them that have the Rule over you, who have spoken to you the word of God, and who do watch for your souls, as those that must render an Account.* And the Interest of the former, is so entwisted with the later, That till our Bishops receive their Right, though we are glad to have our King, we may rationally fear we shall not hold him. For ask (I beseech you) of the days that are past, and ask from the one side of heaven to the other, if ever there were any such thing as This, that a King could be happy without a Bishop? Lord! What an Epocha will it make in our future Kalendars, when men shall reckon from this Year, as from the Year of Restitution? But then (like that which Saint Peter mentions, *Acts* 3. 21.) The Restitution is to be general, as well to God, as to the People. And ye will find in *Magna Charta*, (which does deserve to be imprinted in all your memories,) That all the Rights of the Church were entirely granted unto God; They were granted

granted unto God, and *that for ever*. Now of so sacred a force is the word [*For ever*,] That if a Statute shall be made against the *Liberties* of the Church, The Law of the Land hath provided against that Statute; And by an *Anticipation*, declares it Null. Shall I guess at the cause of so great a Caution? It seems to be, as for other Reasons, so in particular for *This*; Because to alter that Government, was as well against the Kings Oath, as against the Oathes of both Houses, which swore the Right of his Supremacy, as well in all Ecclesiastical, as Civil causes. Besides that in the Judgment of the most eminent in the world (for depth of knowledge in holy things) The order of Bishops is by Divine Institution. And if 'tis so in good earnest, it will be dangerous to deal with the Laws of Christ, as we read * *Agessilaus* once dealt with those of *Lacedæmon*, which he pretended onely to abrogate, that he might not break them. But whether so, or not so, a thing in Being and Debate is to pass for good, until the Dispute shall be fairly ended. And if an Error must be adventur'd on either hand, Religion tells us, it ought to be upon the Right.

Would any know why I insist on such a subject in such a place? my Reasons for it are plainly These.

D 2

First,

See the first and last Chapter of the 42. of Edward the third.

* Cum adversus Rempublicam Lacedæmoniorum conspirationem ortam noctu comperisset, Leges Lycurgi continuo abrogavit, quæ de Indemnatis supplicium summi verabant. Val. Max. lib. 7. c. 2. p. 208.

First, I insist on such a *subject*, because my *Text* (as I said) does *exalt* it of me; And because 'tis my duty, at least to *wish*, That the day breaking forth may be *full* and *lasting*; That the *Repentance* of the Nation may be *impartial*; and so to our *SOVERAIGNS RETURN*, there may be added his *Continuance* in *Peace* and *Safety*. I say in *Safety*, not more to his *Person*, than his *Posterity*. Nor in *Safety* for a *season*, so long as men are *well humour'd*, but so long as the *Sun* or the *Moon* endures. And then for you of this Place, who are an honourable part of the *English Nation*, That which I take to be your *Duty*, I think is your *Int'rest* to endeavour. The most I am pressing on you is *this*, That ye will labour for the means of your being *happy*. If ye think ye cannot be happy, *with* the establishment of the *Prelacy*, I shall pray you may be happy, at least *without* it; and also wish I may be able to *pray with Faith* too. Only as often as I reflect on King *JAMES* his Motto, [*No Bishop, no King,*] and withal do consider its having been *verified* once, and before our eyes, I think it my duty to desire, it may *not* be *verified any more*: But that it may rather be *here* applied, what was spoken heretofore of the

Spartan

Spartan Laws, [ut semper esse possent, aliquando non fuerunt.] They only ceased for a Time, to the end they might continue to all eternity. These are sincerely the very Reasons for which I insist upon such a Subject.

Secondly I do it in *such a place*, because I look on *This Assembly*, as on the *Head* and the *Heart* of the *Royal City*. I look on the *City*, as on a *Sea*, into which the *main stream* of the *Nation runs*. Even the *Parliament it self* hath such a *respect* unto the *City*, that if ye plead for Gods *Spouse*, as ye have done for his *Anointed* (for which your names will be pretious with late *posterity*,) if ye shall supplicate for a *Discipline* which is as old in this land as *Christianity it self*, and stands established in Law by *thirty two Acts of Parliament*, and without which ye cannot live, unless by living under the *Breach* of your greatest *Charter*, they will not onely be apt to grant, but to thank you also for your *Petition*.

Having gone thus far in prosecution of the *Advertisment*, That the *Night* of our *Suffering* is fairly spent, and that the *Day* of our *Injoyment begins to dawn*; And having directed unto the means, (with *submission* be it spoken to all *Superiours*.) by which our *Day* is to be lengthened,

ned,

ned, not only into a year, but an Age of Jubilee; into a kind of perpetual Sabbath, a Day of Rest from those works, which either wanted Light, or were asham'd of it; which either borrow'd Darkness for their Cover, or else which own'd it for their Cause; I humbly leave what I have said to His acceptance and disposal, in the Hand of whose Counsel are all your Hearts. 'Tis more than time that I proceed to the general Use of this Advertisment; to which I am prompted by the word [Therefore,] as 'tis a word of connexion betwixt the Duty, and the Deliverance.

Our Apostle does not thus argue; Because the Night of Oppression is now far spent, and the Day of Deliverance is hard at hand, Let us therefore enjoy the good things that are present, let us stretch our selves upon ~~the~~ beds of Ivory, let us Crown our selves with Rose-buds, let us drink Wine in bowles, and let us dance to the sound of the Viol, let us leave tokens of our joyfulness in every street, let none of us go without his share of Voluptuousness, for this is our portion, our lot is this: I say he does not thus reason, (like the swaggerers and Hectors in the second Chapter of Wisdom, and in the sixth of the Prophet Amos,) but on the contrary, That the serious consideration of an approaching deliverance,

verance, should be a double enforcement to change of life, for such is evidently the force of the particle *as*, as that looks back on the *impies*. *Because* the Night is far spent, and *because* the Day is at hand, *and* let us therefore cast off those works of darkness, and let us therefore put on the Armour of light. Which is as if he should have said, At this very *Time*, and for this very *Reason*, let us live better lives than we did before; let us buckle up close to our Christian duties; The Reformation of our manners will be the properest Answer to such a Blessing. Such also was the Reasoning which Moses used to the People Israel. Did ever people hear the voice of God, as thou hast heard and live? (Deut. 4. 33.) Thou shalt keep therefore his statutes, that it may go well with thee (v. 40.) so again Deut. 8. 6, 7. The Lord thy God bringeth thee into a good Land, Therefore thou shalt keep the Commandments of the Lord. Such was the Reasoning also of Zacharie, in his Divine Benediction, That the use we are to make of being saved from our enemies, and from the hand of all that hate us, is to serve the Authour of our deliverance, in holiness, and righteousness, all the dayes of our life.

What now remains, but that we go, and do likewise?

Luke 1. 71.
74. 75.

Amos 6. 3.

Verse 6.

Pfal. 50. 14.

likewise? Not arguing *thus* from our late *great changes*; Because the Night of our *Sufferings* is well nigh spent, and the Day of *Restitution* is hard at hand, let us therefore *put from us the evil day, and cause the seat of violence to come neer*, for now it comes to our *Turn to oppress the poor, and to crush the helpless, and to call our strength the Law of Justice*, let us never so much as *think of the afflictions of Joseph*; Let our Joy run out into *Debaucherie*, and *surfet* into the *braveries of vanity*, and the *Injoyments of our lust*; or at the best let us express it, by the *making of Bonfires, and Ringing of Bells*, by *solemn drinking of Healths, and casting Hats into the Air*, whereby to make the World see, that we are *glad*, rather than *thankful*; But let us manifest on the contrary, (and let us do it by demonstration,) that we are piously *thankful*, as well as *glad*. Because the Day of good things breaks in upon us, Let us *Therefore offer to God thanksgiving, and pay our vows unto the Lord*. Our *Vowes of Allegiance and Supremacy*; Our *Vowes to assert and maintain our Charters*; Our *Vowes to live according to Law, and obey the Canons of the Church*. But above all, let us pay him our Vow in *Baptism, by forsaking the world*

World before we leave it, by subduing the *Flesh* unto the *Spirit*, by resisting the *Devil* untill he flies. That whilst God is making all new without us, we may not suffer our *Hearts* within us to be the only things remaining old; But rather (on the contrary) that we may prove we are in *Christ*, by that demonstrative argument of our becoming *new creatures*; which until we do become, we cannot possibly be in *Christ*, 2 Cor. 5. 17. Do the two *Twin Blessings* of *Peace* and *Plenty*, which have been (for many years) at so low an *ebb*, begin to *flow* in upon us from every quarter? Then let not our *Souls* be carried away, with the pleasant violence of the *Tide*. Let not any Man seek great things for himself, but rather study to deserve, then to enjoy them. Make no provision for the *Flesh*, whereby to fulfil the lusts thereof: but put ye on the Lord *Jesus Christ*, and Adorn his *Doctrine*, by a conformity to his *Life*. Put on his *Modesty*, and his *Temperance*, in a perfect opposition to *Rioting* and *Drunkenness*; put on his *Chastity*, and his *Pureness*, in opposition to *Chambering*, and *Wantonness*; put on his *Bowels*, and his *Mercy*, in opposition to *Strife*, and *Envy*.

Ye know I told you in the beginning,

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that

James 4. 7.

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James 4. 7.

that Loyalty and Love are the two grand duties at which this Chapter does chiefly drive. And having been instant for the first, in the former part of my discourse, I think it a duty incumbent on me, to be as urgent for the second. For Love is part of that *Armour* my Text commandeth us to *put on*. Nay, considering that Love is the *fulfilling of the Law*, (in the next verse but one before my Text,) the *armour of Light* may be said, to be the *armour of Love* too. Love must needs be *perfect*, the whole *armour of God*, in as much as it comprehendeth the *fulfilling of the Law*. As one Scripture tells us, that *God is Light*, so another also tells us, that *God is Love*; and therefore the *children of light*, must be *children of love* too.

Then let the same mind be in us, which was in *Christ Jesus*; who when he suffered, *threatned not*, but committed his cause to God who judgeth righteously. And let us prove this mind is in us, by our *forbearing one another, forgiving one another, Even as God for Christ's sake hath forgiven us*. As we are *stones of that Temple*, in which the *Head of the Corner* is *Christ himself*, He meant his Blood should be the *Cement*, to fasten every one of us to one another, and altogether unto himself.

Eph. 6. 13.

Gal. 5. 14.

1 Joh. 1. 5.

2 Joh. 4. 8.

1 Pet. 2. 23.

Eph. 4. 32.

self. And since we see that *Disloyalty* is taking its leave throughout the Land, lets rather shut the Door after it, by (Love and Unity,) then (by Breaches and Divisions) open way for its Return. Let us effectually make it appear, by the modest use of our Injoyments, *Pacem Bello quasitam esse*, That we fought onely for Peace, and contended only for Union; that the end of our strife, was our Agreement; that we aim'd at Truth, rather than Victory; or rather at the Victory of Truth and Righteousness. Let our generous deportment become an evidence, that as the greatest of our Calamities could not bow down our heads, so the greatest of our Injoyments cannot trip up our heels; That as our Crosses could not deprive us of Hope and Comfort, so the Tide of our Prosperity shall but Illustrate our Moderation.

But above all let us distinguish, betwixt our weak, and our wilful Brethren. Of some (Saint Jude saith) we must have compassion, making a difference. But others (he saith) we must save with fear, pulling them out of the fire. That is, we must save them, even by making them afraid. Must shew them the Terrors of the Lord, and fright them out of the way to Hell. We must

Jude 22.23.

2 Cor. 5.11.

- Lev. 19. 17. in any wise rebuke them, and must not suffer sinne upon them. It is a Rule amongst Musicians, that if a string be but *True*, 'tis to be cherisht, though never so gaily out of *Tune*; but to be broken, if it be *false*, because incapable of amendment. Some are so scandalous, that we must not receive
- 2 Joh. 10. 11. them into our Houses, nor bid them God speed: For to bid them God speed, is to partake of their Evil deeds. (2 Joh. 10. 11.) But there is nothing more Barbarous, than not to hold from the breaking a bruised reed, or from the quenching a smoking flax. Nothing but Pardon belongs to Penitents, although they may have sin'd against us,
- Isa. 42. 3. no less than seventy times seven. It is an excellent passage in Herodotus, that whilst Cræsus was brewing Vengeance against the Murderer of his Son, Adraustes being the man that had kill'd the Son, threw himself down at the Fathers feet; and in the bitterness of his Soul pass'd such a sentence upon himself, as even melted the very bowels of an enraged King, who straight brake forth into this expresseion, Ἰχὸν παρὰ τοῦ πατρὸς δίκην, ἡρώδης οὐκ ἔτι καταδίκηςτος δαίμων. Friend (saith he) I am reveng'd; thy severity to thy self hath made me kind. And I think it fit that thou shouldest live, for thinking it fit that thou shouldest dye. If we
- Herodorus
lib. 1. pag. 17.

we have failed heretofore in so great a duty, let us learn from that *Heaven*, to *love our enemies* for the *future*. And since it is dangerous *not to love them*, in as much as *our God is a consuming fire*, let us *love them* at least in our *own defence*. Have they persecuted us, when it was in *Their* power? Let us the rather not hurt them, when 'tis in *Ours*. For to *Imitate* their courses, is to *Approve* them. But *καὶ ἡγοούμεθα*, (as *Arrian* speaks,) not to be *like* them in what is evil, is the most generous kind of *revenge*, and *conquest*. Now then (if you please) hear the sum of the whole matter. We must demonstrate to our enemies, by the most practical way of arguing, *That the night of sin is far spent, and that the day of our Amendment begins to dawn*; that the *Day-star* (in *St. Peter*) is *arising in our hearts*; that we are *followers of Christ*, and resolv'd to do sincerely as he hath given an *Example*. Which was not to call down *Fire* from *Heaven*, much less to conjure it up from *Hell*, but to call *Judas Friend*, whilst he was *Executing* his *Treason*, as well as *Devil*, whilst he *design'd* it; nay to *lay down* his *Life*, even for them that *took it away*. Now since *He* is (what he calls himself) *the light of the World*, and as well our *armour*, as

Heb. 12. 29.

Eccles. 12. 13

2 Pet. 1. 19.

Joh. 13. 15.

Luk. 9. 54.

Mat. 26. 50.

our

Rom. 8. 26.

our apparel, St. Paul did fitly explain his Precept for putting on the armour of Light, by that of putting on the Lord Jesus Christ. This is the use we are to make of the Nights going away, and the dayes approach, if I may not rather say, its presence with us. This is our practical, and vital, (not verbal) Oratory, which (next to the pleading of the Spirit, who helpeth our infirmities, and maketh intercession for us with groans which cannot be uttered,) is the only Oratory with God, that will be powerful to perswade him to pass our Hopes into Fruitions, to Crown our Fruitions with an Increase, to bless that Increase with a long Continuance, and so to Sanctifie unto us our Temporal things, as that we may not fall short of the things Eternal.

This is the rational importance of the word Therefore in my Text, as 'tis a particle of connexion betwixt our Duty, and our Deliverance.

Now that the Duty of keeping close to the Commandments of Christ, (by casting off All our works of Darknes, and by putting on the whole armour of light,) should be enforced upon our Souls from the consideration of the Time, [a Time of Peace, and Prosperity, succeeding a Time of Persecution; a very bright Day, after a very

a very Dark Night;] I shall the rather proceed to prove by the several Reasons of the thing; because the *Reasons* making for it, will be also the *Motives* inducing to it. They will not only clear the *Truth*, but advance the *prattice* of my Assertion.

The first Reason is, Because it is generous, and noble, to amend our *lives*, with our *conditions*; and rather out of *gratitude*, than sordid fear. It will be ever the greatest glory of *Titus Vespasian*, (above the rest of the Roman Emperours) that he was moulded by his *Empire* from the worse to the better; from having been a very cruel, and a very proud person, to be as eminently *mild*, and *humble* too, as if he had listen'd to the Precept in *Ecclesiasticus*, and made his *Practice* an Answer to it, [*My Son, the greater thou art, humble thy self so much the more.*] Happy is the Man that can say with *David*, *It is good for me, that I have been in trouble.* But He is the Man of a rarer happiness, who is inwardly the better for having prosper'd. 'Tis very much worthier of a *Christian*, to be led by Gods favour, then to be driven into duty by his severity. A well natur'd people, upon the receiving of a blessing, will be apt to bethink themselves, (with *David*)

Eccel. 3. 18.

Psal. 119. 71.

* Ω Δίποτα,
 πῶς αὖ οἱ τις
 ὑμῖνοι; ποίῳ
 ὑμῶν; τί;
 ὑμῶν; ποίῳ
 ψυχῆς ἡγα-
 νησὶ; ὁ δ'
 ἀφ' οὗτος ὁλ-
 οῖς ὁμιλῶ ἀνα-
 λυθῆς ὁυῖας.
 τὰ τι σὺν τῷ
 ἀρετῶν διηγή-
 σαις μέγας;
 Philo πρὸς βί-
 μω δ' αὖτε.
 pag. 552.

David) by what expressions of their gratitude they may signify their sense of their *Obligation*. *Quid retribuemus?* what shall we render unto the Lord for all his benefits bestowed upon us, (Psal. 116. 12.) which of his greatest enemies shall we make a sacrifice to his wrath? what monstrous sin shall we mortify? what darling lust shall we subdue? how shall we honour him with our lives, and give him thanks by our Reformation? shall we despise the Riches of his forbearance, because he is willing that his forbearance should allure us to Repentance, and not that his Judgments should fright us to it? shall we presume to be evil, because he is good? And offend the more boldly, because his Grace does so much abound? No, we will not (for shame) abuse his Love, and corrupt our selves with his Indulgence. Nor will we (in pity to our Souls) pollute our selves with his gifts, or sin away his graces and mercies to us, by making them serve to incense his Justice. But by how much the greater his Mercies are, by so much the more will we tremble to provoke the eyes of his glory. Because we find by so late experience, He is a God ready to pardon, swift to shew mercy, and slow to wrath; we will endeavour to let him see, we are a people

ple ready to serve him ; swift to ask him forgiveness, but slow to sin. Thus ye have the first Reason of the word *Therefore* in my Text, as 'tis a particle of connexion betwixt the Duty, and the Deliverance.

The second Reason is, because he will otherwise Repent of his favours to us, and will punish us the more, for sinning against such Obligations. We ought to look upon our priviledge, with Fear and Trembling : for that which heightens our dignity, whilst we attend to Gods service, does also aggravate our doom, whilst we neglect it. The very things which make us capable of greater happiness than others, may accidentally fit us for greater ruin. Remember those words of our blessed Saviour, [Luk. 10. 15.] *And thou Capernaum which art lifted up to Heaven, shalt be cast down to Hell.* Whereby 'tis intimated unto us, that God will punish Malefactors, as well in respect of the mercies they have receiv'd, as in respect of the sins they have committed. When we shall all appear before the judgment seat of God, to answer for the things which are done in the body, we then must render a strict accompt, what Use we have made of our Grand deliverance, and how much we are

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the

2 Cor. 5. 10.

the Better, for all that good that is done unto us.

Prov. 30. 8, 9.

Pfal. 78. 24.
25.

The third Reason is, because our dangers are greater in time of *Peace* and *Prosperity*, than in time of *Distress* and *Persecution*; and so we have need of the greater *Caution*. *Agur* pray'd against *Poverty*, for fear of *Stealth*; but he pray'd against *Riches*, for fear of *Atheism*. If *Jesurun* wax fat, he falls a kicking, and quite forgets the God that made him. [Dent. 32. 15.] If *Nabal* is drunk with the prosperity of sheering the *Innocent* and harmless *Sheep*, it is no time to tell him, that either *David*, or God is *Angry*. Nay *David* himself, in his prosperity, began to boast he should never be moved, [Psal. 30. 6.] From fulness of *Bread*, ariseth *Idleness*, and *Pride*; and those (we know) were the sins of *Sodom*. When God rain'd *Manna* upon his people, and gave them all that they desir'd, Then [saith the Text] they were not estranged from their lusts. But when he slew them, they sought him, and inquired early after God. If ever any mortal was *ἰαβισδαμνος, & ποικυρανός*, (that is) the *White boy* of *Fortune*, and special favorite of the *Fates*, (as the *Heathens* phras'd it) the *Youth* of *Macedon* was sure the Man. But though he could

not

not be overcome by the strength of all *Asia*, he was by the weakness, and softness of it. 'Twas this made *Cato* cry out in *Livy*, *Quo magis imperium crescit, eo plus horreo*. The more our Territories increase, the more I tremble; for fear the Kingdoms which we have taken, do prove indeed to have taken us. He knew that where the Soul is not commensurate with the success, the Pride arising from the Victory, does so defile the glory of it, that the prize may be said to lead the Triumph into Captivity. It is so natural for a man to be transported with prosperity, that it extorted from *Moses* an extraordinary caveat, before he could safely admit his people to the delights of *Canaan*. When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, Then beware that thou forget not the Lord, who brought thee out of the Land of Egypt, [Deut. 6.10.12.] and so again in the 8 Chapter, When thou hast eaten, and art full, and hast built goodly houses, and dwelt therein, Then beware lest thine heart be lifted up, and thou forget the Lord thy God, who brought thee out of the house of Bondage. 'Tis a dangerous thing, to be imparadis'd on Earth, because in every such paradise there lurks a Serpent.

F 2

The

*Ne illa magis
res nos cepe-
rint, quam nos
illas. Liv. lib.
34. pag. 849.*

Deut. 6. 10,
11, 12.

See Deut. 8.
10. to 18.

The fourth Reason is, Because it is better to have a *conquering*, then an *untempted* Innocence. To live exactly in *despight* of *solicitations* to the contrary, is more *thank-worthy*, and more *rewardable*, than only to want the *Importunity*, or *Opportunity* to offend. A man may easily be *submissive*, whilst he is under a *Persecution*; and study *compliance*, when he is *worsted*. But 'tis as *laudable*, as it is *difficult*, if we who fought even for *Victory*, whilst we were trodden *under foot*, shall sue for *Peace* in our *Prosperity*. That which makes us *most high*, (in the sight of God) is our *Humility*; for which there is hardly any place in our *Humiliation*. But the *Taller* any man is, by so much the *lower* he hath to stoop; and so 'tis the *Benefit* of *success*, to be *Remarkable* for *Modesty*, and *Moderation*. That especially is the *season*, wherein our *Armour of light* is of most honourable Employment, when the *Prince of darkness* hath most auxiliaries *within*, and our *Lusts* are made *ablest* to *War* against us.

The fifth Reason is, because there is no other way whereby to prevail with God Almighty, both to *complete* that happiness he hath begun, and to *continue* it when *compleated*. I say to *compleat* it being *begun*, because the night is *far spent*,

spent, but not quite over ; The day is dawning, or at hand, but not arriv'd at its *Meridian*. God's *Anointed* is settled, but not his *Spouse*. Many are sorry for their *Sacrilege*, but do not earnestly *Repent* ; Or they *Repent* a fair way, (as far as *Ahab*,) but not (with *Zachæ* the *Publican*) as far as a four-fold *Restitution*. Many who sinned out of *Ignorance* in a very high manner, do stiffly argue their being *Innocent*, from their not apprehending that they were guilty. But (seeing *Repentance* is better for them, than a meer *Temporal Impunity*,) they should be intreated to consider, and put it a little to the question, whether their *Ignorance* was not caus'd by the *Previous Dominion* of some great *Prejudice*, which had also its *Rise* from some *Reigning sin*. Alas ! The Jews were too guilty of *killing Christ*, although they knew not what they did ; for had they known him, they would not have crucified to themselves the *Lord of Glory*. But yet I say they were guilty, because their *Ignorance* was not invincible. It was their *guilt* that they were *Ignorant* ; they might have known what they did, had they not stood in their own *Light*. If men will either *wink hard*, or fling dust into their eyes,

It

It is not only their *Infirmity*, but their *fault* that they are blind. *Saul the Pharisee* was excused indeed a *Tanto*; for having blasphem'd against God, and also *Persecuted the Church*, because he did it in *Ignorance*, and *Unbelief*. But however it did *alleviate*, it did not *nullifie* his sins; For to become the *Apostle Paul*, he stood in need of a *Conversion*. Now if we do not only earnestly, but also *rationally* desire to see a *sutable end* (or rather *no end at all*) of these fair *Beginnings*; that the *Temple of Janus* may so be shut by our *Augustus*, as never more to be open'd by any *Cesar*; and that this *Day* of our *Deliverance* may never more be overcast with a cloud of darkness, but happily lost into *Eternity*; we cannot better give *Thanks* to God for the present *breaking in* of our *glorious day*, than by an *Annual day* of *Fasting* for the clamorous sins of our tedious *Night*. I mean the *Profanation* of *Holy Places*; the sacrilegious *perversion* of *Holy Things*; the monstrous *Harmony* of *Oathes*, which some have fancied to arise from the *greatest discord*; the effusion of innocent, and (not only so, but of) *Royal Blood*; with all the *Preparatives* and *Attendants* of that *unspeakable* *Provocation*, which of it self does deserve (and that for

Sueton. lib. 2.
c. 22. p. 66.

Florm lib. 4.
c. 12. p. 136.

for ever) a *Monthly day of Humiliation*. It was the Policy of *Balaam* (saith *Philo the Jew*;) to make the *Moabish Women* sell the Use of their flesh to the *Hebrew Men*; and that for no other price, than their *Sacrificing to Idols*. As knowing that the *Hebrews* were not otherwise to be worsted, than by their own breaches of Gods *Commandments*. And we know not how soon our dawning Day may grow dark, if we do not cast off the works of *Darkness*. Which implies a good reason for the word *Therefore* in the Text, as 'tis a particle of connexion betwixt the *Duty*, and the *Deliverance*.

Now unto the King *Eternal, Immortal, Invisible*,
the only *Wise God*, be Honour and Glory for
ever and ever.

'Εἰς τὴν Ἐξοχὴν
αὐτὴν αἰώνῳ ἰδιῶ
ἀλάστον, ἀ-
καταπόνητον.
Philo p. 501.
confer. cum
Num. 25. &
Num. 31. 16.

1 Tim. 1. 17.

F I N I S.



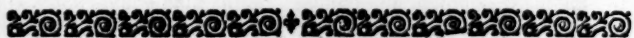
Die Jovis, 30. Maii. A. 13. Car.

Regis Secundi.

ORdered, that the Thanks of this House be returned to Dr. *Pierce*, for the Sermon he Preached yesterday, and that he be desired to Print his Sermon.

And Sir *Heneage Finch*, Mr. *Coventrie*, and Mr. *Pryn*, or any one of them, are desired to give him the Thanks of this House.

Will. Goldesbrough
Cler. Dom. Com.



A
S E R M O N

P R E A C H E D

At St. *MARGARETS* WESTMINSTER

by the Order of the Honourable the House

O F

C O M M O N S

I N

PARLIAMENT Assembled,

Upon the 29th Day of *MAY*, being the Anniver-
sary Day of the

KING'S and KINGDOM'S

R E S T A U R A T I O N .

MD. DC. LXI.

*Legum Conditores Festos dies instituerunt, ut ad hilaritatem ho-
mines publicè cogerentur, tanquam necessarium laboribus inter-
ponentes Temperamentum. Senec. de Tranquil. Ani. c. ult.*

25. 11. 01

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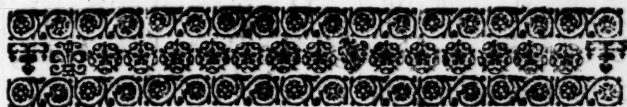
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DEUT. 6. 12.

Then beware lest thou forget the Lord, who brought thee out of the Land of Egypt.

When I look back upon the *Church* in all her motions out of the *East*, observing how *Monarchy* and *Learning* have been at once the two *Shoulders* to bear her up, and withal the two *Legs* to bring her *hither*; And when again I do reflect upon our *Twenty* years *sins*, which were the complicated Cause of our *Twelve* years *sufferings*; I mean our *Drunkenness* and *Luxury*, which were deservedly prescribed so long a *Fast*; the *rashness* and *vanity* of our *Oaths*, which gave us a miserable option betwixt a *perjury*, and an *undoing*; our profanation of the *Quire*, which turn'd us out of the *Cathedral*; our gross neglect of *Gods Service*, which helpt to vote down our publick

G 2

Liturgy;

Psal. 126. 4.

Isa. 1. 26.

Joh. 5. 14.

Joh. 5. 35.

Liturgie ; our general *idleness* and *sloth*, which often cast us out of our Houses, and as it were set us to eat our Bread, in the sweat of our *brows*, or of our *brains* ; our *unprofitable* walking under all God's methods and means of *Grace*, which left us nothing but his *Judgments* (for many sad years) to work upon us ; And yet again when I consider, *How God hath turn'd our Captivity as the Rivers of the South*, and cast the Locusts out of our Vineyards, that we may sit under our Vines ; injoying our *Judges* as at the first, and our *Counsellors* as at the Beginning ; And that the *use* we are to make of so *miraculous* a *Recovery*, is, to be sedulous in providing against the Danger of a *Relaps* ; To *sin no more* after pardon, for fear a worse thing happen unto us ; I think I cannot be transported with a more *Innocent Ambition*, because I cannot be *ambitious* of a more *profitable Attempt*, than that of bringing down the *Heads* of certain Hearers into their *Hearts* ; that what is now no more than *Light*, may by that means become *Fire* ; That we may All (in this sense) be like the Baptist, not only *shining*, but *burning Lamps* ; not only *beautified* with the *knowledge* of *Christian duties*, but *zealous* too in the *discharge* ; as *unaffectedly punctual* in all our *carriage*,

riage, as the greatest Enemies of Godliness are hypocritically precise. And (though Heresies are to be hated, as things which lead unto destruction, yet) that Vice may be reckon'd the worst of Heresies, by how much the Errour of a mans Practice is worse than That of his bare Opinion.

Last of all, when I consider, That though Peace is a Blessing, and the greatest in its kind, yet many consequences of Peace are but glittering Snares, and that the things which are given us as helps to memory, are apt to make us * forgetful of Him that gave them; I cannot think of a fitter Text for the giving advantage to my design, than this Remarkable Caveat against Forgetfulness and Ingratitude, amidst the pleasant Effects of a Restauration.

When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, when thou shalt have eaten, and art full; THEN beware that thou forget not the Lord, who brought thee out of the Land of Egypt.

AT the very first view of which holy Caveat, there are five particulars of Remarque which presently meet my observation. As first, the

* Isa. 5. 12.
Hab. 1. 13. 16.
Amos 6. 1. 3.
Hos. 13. 6.

the Downfal of a Nation : Secondly, the Deliverance : Thirdly, the Author of that Deliverance : Fourthly, the Duty by him injoynd : And laſtly, the Juncture of Affairs wherein this Duty is moſt in Season.

And of all theſe Particulars each is the *greateſt* in its kind too. For,

I.

Fiſt behold the *greateſt Curſe*, that any poor Nation can ſtruggle under. A *Yoke of Bondage and Captivity*, impos'd by the *hardeſt and worſt* of men. A *Yoke* ſo inſupportable to ſome mens Necks, that I remember *Hegeſistratus* (a captive Souldier in *Herodotus*) would rather cut off his legs, then indure his Fetters ; that by the loſs of his Feet, he might be enabled to run away. So inſufferable a thing is the State of *Thraldome*, very ſignificantly imply'd in the Land of Egypt, and exegetically expreſs'd by the houſe of Bondage.

*Herodot. in
Calliope.*

II.

But yet the *Curſe* is ſo ſet, (like *Shadows* in a *Picture*, or *Foyles* with *Diamonds*) as to commend and illuſtrate the *greateſt Bleſſing*. A Deliverance brought about by ſuch a miraculous complication, that nothing but the experience that ſo it is, can extenuate the wonder that ſo it ſhould be. A People groaning under the preſſures of ſeveral Centuries of years, and ſo accuſtom'd

custom'd unto the *Troke*, as to have made it a kind of acquired Nature, (*Adversus naturam*, as *Galen* calls it) *De Terra Egypti eductus est*, is now at last brought out of the Land *Egypt*. ----- And yet the wonder begins to cease; Because

The *Author* of this Deliverance is so much the greatest to be imagin'd, that he is *Dominus*, the Lord; the Lord that stretcheth out the Heavens; the Lord that layeth the foundations of the Earth; the Lord that formeth the spirit of Man within him. The Lord in whose Hand are the hearts of all men; who turneth man to Destruction, and again who saith, Come again ye children of Men. In a word, It is the Lord, to whom Miracles are natural, and by whom Impossibilities are done with ease. 'Tis He that brought thee out of the Land of *Egypt*. And therefore,

The Duty in proportion must be superlatively great too, however hid in this place by a little *Meiosis* of expression. Beware that thou forget not the Lord thy God; that is, Remember what he hath done, and thank him for it by thy obedience; Let thy gratitude be seen in thy conversation. Be sure to * love him, and to serve him, with all thy heart, and with all thy soul. Forget him if thou canst, unless thou canst forget thou wert * *Pharaoh's*

III.

Isa. 40. 22.

Psal. 104. 5.

Zech. 12. 1.

Psal. 90. 3.

IV.

* Deut. 10.
12.* Deut. 6.
20, 21.

Deut. 6. 7,
8, 9.

* Deut. 32.
15, 18.

* Deut. 32.
15, 18.

* Exod. 13.
3, 4, 10, &c.

V.

raah's Bondman. Nay forget him if thou dar'st, unless thou art so stout that thou dar'st be damn'd. And yet beware lest thou forget him, whilst thou art swimming in prosperity, the stream of which may either drown thee, or make thee drunk, if thou are not fore-Armed with circumspection. And therefore Beware that thou forget not the Lord that brought thee out of Egypt. And that thou mayest not forget him, write the Favours which he hath don thee, upon the posts of thine house; and place them as Frontlets between thine eyes; tell them out unto thy children, as thou walkest by the way, both at thy lying down, and thy rising up; Let them be as a Signet upon thine Arme, and as a Seal upon thine heart. That the pleasures of thy Deliverance may not make thee forgetful of thy Deliverer, (forgetful of the * Rock out of which thou wert hewn, and kicking (like * Jeshurun) at him that made thee,) keep an * Anniversary Feast, (a standing Passover in May,) whereby to fix him in thy Remembrance.

Lastly, a Duty so indispensable, should be inforc'd upon the Soul by the present season. A season of Peace and Prosperity, succeeding a season of Persecution. The greatest Incitement to the Duty, should be the manifold Injoyment of

of this *Deliverance*. For so 'tis obvious to infer from the particle **T H E N**, (so strongly *implied* in the *Hebrew*, that in the *English* 'tis well *express'd*,) upon which there seems to lie the chiefest *emphasis* of the **Text**, if we observe how it stands in a *double Relation* to the *Context*. [When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things; when thou shalt have eaten and be full, **T H E N** beware that thou forget not the Lord that brought thee out of *Egypt*.]

The **Text** is so *fruitful* of particulars, and each particular is so apt to administer *matter of Discourse*, that it hath been my hardest *Question*, whereabouts I should *begin*, and how I should *end* my meditations. And after too much time lost in stating the *Question* within my self, I have thought it at once the *surest* and the most *useful* to be resolv'd, (as most immediately complying with the *solemnity* of the *Time*,) not to yield to the temptation of comparing our Land with the Land of *Egypt*, for fear of seeming to have a pique at the *Act* of *Indemnity* and *Oblivion*; (otherwise 'twere easie to make a *Parallel*; because, however our *Native Coun-*

H

try,

try, yet, for twelve years together, it was a very *strange Land*;) But, not advancing one step beyond the *Threshold*, to bestow my whole time upon the little word *THEN*; as being a *particle* of *connexion* betwixt our *Duty*, and our *Deliverance*; betwixt the *Business* of the *Time*, and the *Time* it self; betwixt the *Occasion*, and the *End* of our present meeting: looking like *Homer's* wise man, *is present is instant*, with a visible prospect on all that follows, and with a visible a retrospect upon the words going before.

Amos 5. 24.

Luk. 4. 21.

When Prosperity breaks in like a mighty stream, (in so much that I may say with our blessed Saviour, *This day is this Scripture fulfilled in your ears*;) Then beware that ye forget not the Lord that brought you out of *Egypt*. Beware ye forget him not at any time, but especially at *This*. For the particle *Then* is an *Important* monosyllable; and that especially in three respects.

First because of the *Difficulty* of having *God* in our Remembrance, much more *Then*, than at other times. Next for the *Dignity* of the *Duty*, rather *Then*, than before or after. Lastly by reason of the *Danger* of not performing the *Duty Then*, when it becomes incumbent on

us by many *unspeakable obligations*.

These especially are the *Reasons* of the particle *Then* in this place, on which alone I shall insist in this Mornings Service. For should I adventure upon the rest, not only the *hour*, but (for ought I can conjecture) the *day* would fail me.

AND first of all let us beware, amidst the *Effects* of our Deliverance, that we forget not the *Author* of it; because it is difficulter THEN, than at *other times*. For the Flattery and Dalliance of the world, hath perpetually been the *Mother* of so much *Wantonness*, or *Pride*, that *Adam* found it *dangerous* to be in *Paradise*, yea and *Lucifer* to be in *Heaven*. Do but look upon *Solomon* in the *Book of Kings*, and again look upon him in his *Ecclesiastes*. How was he *there* lifted up by his Prosperity? and how does he *here* Preach it down? I know not whether, as a *Prince*, he more enjoy'd his Pleasures; or, as a *Prophet*, more condemn'd them. Whether the *luxury* of his *Table* made him a *Wanton*, or whether the *vastness* of his *Wisdom* made him a *Fool*; 'Twas *That* betray'd him to his *Concubines*, and *This* permitted him to his *Idols*.

I.

H 2

Since

Since then a prosperous condition hath such a secret poyson in it, as against which no *Medicine* hath been sufficiently *Alexipharmacal* ; and from the force of whose contagion, there is no sort of men that hath been priviledg'd, no not *Adam* the *Innocent*, nor *Solomon* the *Wise*, nor even *Lucifer* the *beatified* ; who were so hugely *swell'd up* with this *Venom*, and so quickly *burst* ; (not the first in a state of *sinfulness*, nor the next in a state of *grace*, nor yet the third in a state of *glory* ;) since there is no other man than the man *Christ Jesus*, that hath been ever *temptation proof* : Lord, how *wretched* a thing is *happiness* on this side Heaven! and how dangerously *treacherous* are our *Injoyments* ! I suppose we are taught by our late experience, how *ease* it is to be *over-joy'd*, and how equally *hard* to be truly *thankful*, for all those wonders of *salvation* which God hath wrought and is working for us ; the grateful commemorating of which, is religiously the *end* of our present *meeting*. *Sweet-meats* indeed are *pleasant*, but then they commonly turn to *choler*. 'Tis sure the state of *Humiliation*, which though we can *worst feed upon*, we are notwithstanding *best nourisht with* : we are such barren pieces of *clay*, that our
fruits

fruits will be *wither'd* with too much *laughter*, if Grace does not *water* them sometimes with *tears*. It should be matter of *real gladness* to a *considering* Christian, that in the midst of his *prosperity* he can see himself *sorrowful*; that as he was *destitute*, with *comfort*, so he *abounds*, with *moderation*; and that he *does* not live *rejoicingly*, is many times a chief reason for which he *ought*. It was *David's* resolution (at such a time as this is) to *serve the Lord with fear*, and (by a pious *Oxymoron*) to ** rejoice* unto him with *trembling*. And if we reflect on the *abuses* which many have made of a *Restoration*, we may charitably pray, that God will give them some *tears to drink*; and, having given them some *tears*, will also *put them into his* ** Bottle*, that they may serve for this end, to blot their *merriments* out of his ** Book*.

That the pleasant *effects* of a Deliverance (which are *peace*, and *plenty*, living *securely*, and at *ease*,) are apt to make us turn *Atheists*, provoking the *Author* of our Deliverance to correct us once more in the *house of Bondage*; appears, as by many other reasons, so particularly by *this*; that it is hard for us to *prosper*, and not to lye *snoring* in our prosperities. For 'tis the
natural

* Psal. 2. 11.

Psal. 102. 9.
80. 5.
* Psal. 56. 8.

* *Ibid.* which
compare
with *Mal.*
3. 16.

* Jam. 4. 4.

natural language of a prosperous man, (as our Saviour implies by way of Parable,) Soul take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years, (Luk. 12. 19.) And therefore Agur's wisdom was never more seen, than in his Prayer; Give me not Riches, lest I be full, and deny thee, lest I say, who is the Lord? (Prov. 30. 8, 9.) He knew by manifold experience, that * the friendship of the world is perfect Enmity with God, and tends immediately to practical, if not to speculative Atheism. He did not therefore pray thus, Give me not Riches, lest I be liberal to my Coffers; or, Give me not Riches, lest I be bountiful to my Lusts; but (for fear of a greater mischief) give me not Riches, lest I be full, and deny thee, lest I say in my heart, who is the Lord? that is, for fear I turn Atheist, and only sacrifice to my flesh. So also Solomon, when he was wisest, that is to say, when he repented, and of a very vicious Prince became a Preacher of Repentance, concluded all under the Sun to be but vanity of vanities; as having found by all his trials (who sure had made more trials than ever any man did,) that Peace and Plenty, with their two Daughters, which are Idleness, and Ease, are exceedingly great, though glorious dangers. But

But we need not go farther for an *instance*, than to the People in my *Text* ; whom though God might have called a very *wild Tam'risk*, he was pleas'd to stile his *Belov'd Vine*. Lord ! how carefully was it *manur'd*, with *Rain*, and *Sun-shine* ; with *Quailes*, and *Manna*, and *water* squeez'd out of a *Rock* ; with the *Dew* of *Heaven*, and with the *Fatness* of the *Earth* ; and yet when all was don that *could* be, they either brought forth *no Grapes* ; or if they did, they were commonly *wild* ones. And when sometimes they yielded *good*, 'twas rather for fear of *cutting down*, than for the *fertility* of their *soil*, or for the manifold *helps* of their *cultivation*. 'Twas their frequently being *prun'd*, which more especially made them *fruitful*. 'Tis true, that God did not evermore *punish*, although That people was still *offending*. For as he own'd his being, as well their *Father*, as their *God* ; so he was pleas'd to make use of *either Method* for their *Amendment* ; I mean *Incouragement*, as well as *Terror*. God dealt with *Them*, as with *Us* of this *Nation*. As he *prescrib'd* them a *Law*, so he *promis'd* them a *Canaan*. As he *led* them into *Egypt*, so he *deliver'd* them out of *Egypt*. As he *thunder'd* from on a *Cloud*,

Cloud, so he *whisper'd* out of a *Bush*. As he *pincht* them with *scarceness*, so he *feasted* them with *plenty*. And if the *one* was even to *famin*, the *other* was even to *satiety*. But if we compare them with *our selves* in another instance, by considering how *ingrateful*, and how *unmalleable* they were ; how *repining* under their *Token*, and how *mutinous* in their *Liberty* ; How (like some amongst *us* in this very day of our *Deliverance*,) they fell a *hungring* after the *Garlick*, and the *Flesh-pots* of *Egypt*, quite forgetting the *Bondage*, and tale of *Brick* ; how they *murmur'd* at their *Moses*, as if he were *worse* than a *Pharaoh* to them ; like some *repining* at their *King*, as if he were *worse* than a *Protector*, (For *That*, ye know, was the *Euphemismus*, whereby to express the most *Bloody Tyrant* ;) How like so many *untam'd Heighfers*, they were exceedingly hard to be brought to *hand* ; or like a *Stable* of *unbackt* and *unbridled Colts*, how apt to *kick* at their *Rider* who gave them *Food* : How God Almighty was forc'd to *discipline* this *stiff-neckt Rabble*, first of all by committing them to the *hardships* of *Egypt*, and then by sending them to *wrestle* with the *difficulties* of the *Wilderness* ; And how when all this was *don*, they were fain
to

to *miss* of their *Canaan*, whilst they were taking it into *possession*; (for of so very great a multitude to whom the Promise of it was made, no more than a * *Caleb* and a *Joshua* had a Capacity to inherit it,) we must conclude they were a People who deserv'd to be whipt with a Rod of *Iron*; not so easily reducible by the * *allurements* of Mount *Gerizzim*, as by the *Curses* and the *Threats* to be thundred out from Mount *Ebal*. So far were *They* from *considering*, what they suffer'd a while agoe in the *house of Bondage*, that they forgot this very *Caveat*, (as many will do this very *Sermon*,) which was meant to bring it to their *Remembrance*; *When the Lord thy God shall have brought thee into the Land, to give thee great and goodly Cities, and houses full of all good things, (&c.) THEN beware that thou forget not the Lord that brought thee out of Egypt.*

Pass we now (if ye please) out of the *Vineyard*, into the *Fold*; from the *People* under the *Law*, to *Us* who live under the *Gospel*; whom though our Lord (out of *goodness*) was pleas'd to call his *Flock of Sheep*, he might have stil'd (out of *Justice*) his *Herd of Swine*. For if *He*, the great *Shepherd*, withhold his *Crook*, Lord how quickly we go *astray*! And for here and

I

there

* Num. 13. 30
Hab. 3.

* Deut. c. 27.
& 28. 17,
18, 19.

there *one* who will be *led* into the *Fold*, how many are there that must be *driven*? like the *Prodigal* in the *Gospel*, (who would not return unto his *Father* until he was brought to feed on *Husks*,) we seldom *care* for our *Physician*, until the time that we are *sick*; and then as soon as *recover'd*, are very *glad*, rather than *thankful*. And this may point us out a *Reason*, why for so *many* years *together*, (before this *last*,) our *Heavenly Father* made use of his *sharpest Methods* for our *amendment*; even placing us as *Israelites* amongst *Egyptians*^{on}, like so many *flowers* amongst *thorns*; of which the principal *design*, was not to *torture*, but to *defend* us. To *defend* us from the danger of *carnal security*, and *presumption*; of *pride*, and *wantonness*; of *forgetfulness*, and *ingratitude*. And since the way to be *thankful* for our twelve months *liberty*, is very *soberly* to *reflect* on our twelve years *thralldome*, Let's so transcribe a *fair Copy* of God's *Oeconomy* on the *Jews*, as (with a grateful commemoration,) to consider it also in our *selves*.

We who *flourish* at this *day* like a *goodly Tree*, not only planted by the *River* of God's *Rich Mercies*, but surrounded (like our *Land*) with an *Ocean* of them; we who stretch forth our
branches,

branches, not only for our *own*, but for *foreign* birds also to build their *nests*; and whose *spring* (blessed be God) doth promise at least to be as *lasting*, as once our *Autumn* was like to prove; we who *flourish* like a *Myrtle*, how like a *Willow* did we *droop*? How was our *verdure* almost *exhausted*? and our *boughs*, how *deflowr'd*? How did we *fall* after the measure our *sins* had *risen*? First God *blasted* our noblest *Fruits*; then he *spoyled* us of our *leaves*; next he *hew'd* down our *branches*. Nay, how *strangely* were we *fed on*, by those very *vermin* which we did *feed*? how *greedily* *eaten up* by all those *Caterpillars*, and *Locusts*, which though *ingender'd* perhaps by a *Nothern wind*, I am sure were *bred* out of our *Body*? It is not easie to recapitulate how many *Mercies* we now *injoy*, which our *Iniquities* had *withheld* for so many years; and how many good things our *sins* had *turn'd away from us*. And now if after our *Restitution*, we shall be found to be a *barren, unfruitful Tree*, or fruitful only in our *Impieties*; so as That which was intended to make us *better*, shall render us *worse* than we were before; what better usage can we expect, than (after a little tract of years) to be *grubbed up* by the *Root*? to have that sen-

Jer. 5. 25.

* 2 Pet. i. 12.

tence sent out against us, which once went out against the *Fig-tree*, *Cut it down, why cumbereth it the ground?* Luk. 13. 7. Then give me leave to repeat the *Caveat*; And in the meekness of a *Remembrancer*,* to put you in mind of these things, although ye know them already, and are established in the *Truth*. To put you in mind of being wary, not so much for your selves, as for the people ye represent, by contributing to a *Law* for the putting of *Laws* in *Execution*; that they may not intoxicate their Souls, with too many and great draughts of their peace and plenty, for fear a *Curse* shall break forth from our this daies *Blessing*, by our unthankfully forgetting the God that gave it. And let this suffice for the first importance of the word *Then*, as 'tis a particle of connexion, betwixt the *Occasion*, and the *End* of our present meeting.

II.

SEcondly let us beware, amidst the pleasant effects of our *Deliverance*, (such as *liberty* and *plenty*, living in *idleness*, and at *ease*,) that we forget not the *Author* of it; because of the *dignity* of the *Duty*, rather *Then*, than *before*, or *after*. For, as 'tis the mark of a most *servile* and *base-born* spirit, to be the worse for the good that

that is done unto us ; so 'tis the *noblest generosity*, to mend our *lives* with our *conditions*. The deep and serious consideration of which great Truth, as it should *lift up* our Hearts to a *thankful use* of our *prosperity*, so it should also *pluck* them down, to an *humble* sense of our *obligations*. For *That* indeed is the proper season, wherein *humility* is a *noble*, because a *difficult* virtue. Humiliation in a *Captive*, is not a *grace*, but a *necessity*. Nor hath *Temperance* any place in the house of *scarceness*. These two must have a *Theatre*, wherein to set themselves forth; cannot easily be seen in a little Room. The proper time of seeming *base* in our own modest eyes, is when we are matter of *admiration* in other mens. The time to shew our *selfdenial*, (that is, our *victory* over our *selves*,) is when we are brought out of an *Egypt*, into a Land *overflowing* with *Milk* and *Hony* ; when our houses are full of all good things, and our Tables stooping under the weight of their *sumptuous* load. As our *Afflictions* a year ago did make up *God's opportunity*, whereby to shew us his *Mercy*, and *loving kindness* ; so *prosperity* ever since should make up *ours*, whereby to shew him our *meekness*, and *moderation*. The very *Atheist* will cry [O God !] in a fit of the

Stran-

Strangury, or the *Stone* ; but let *us* be Religious in time of *health*. The profaneſt *Mariner* will be devout in a *tempeſt* ; but let *us* be ſo in a *calm* : when the *tide* of our enjoyments is at the *full*, Then in a more eſpecial manner let our *ambition* ebb *loweſt* : when we are mounted aloft on the wings of *Fame*, Then let's retire into the *Deſert* of our moſt humble contemplations ; and be ſo meek amidſt our *eminencies*, as to become moſt *eminent* for that our *meekneſs*.

There are *ſome* of whom I may ſay, they have been arm'd with *infirmities* againſt the *De-vil* : ſome, whoſe *Ignorance* hath kept them *ſafe* ; ſome, whoſe *coldneſs* hath paſſ'd for *con-tinence* ; who have been *flegmatick*, and therefore meek ; or been kept under *hatches*, and therefore *lowly*. But then it being their *neceſſity*, and not their *choiſe* ; rather their *luckineſs*, than their *valour* ; they having kept their *ground*, not by virtue of any *conqueſt*, but meerly becauſe they never fought ; ἐκ τῆς τύχης, ἀλλὰ μὴ κατὰ βούλησιν, we do not properly commend them, but call them *happy* ; they are but *ſancti Planetarii*, (as a Father of the Church made bold to word it ;) All their *armour*, if they have any, is but *deſenſive* ; And for their not being *worſted*, they may thank their *Bucklers*,

Aristot. Eth.
Nicom. l. 1.

Bucklers, but not their *Swords*. Alas, it should not be a wonder, to see *simplicity* in the *village*; or to keep ones integrity, where 'tis an *hard thing* to lose it. We cannot call *That man abstemious*, who only riseth with an *appetite*, because he hath not enough to appease his *hunger*; nor is *He* to be commended for not being *drunk*, who either hath not sufficient to *quench his thirst*, or has an *able Brain* to carry it, or else loves his *purse* a great deal more than his *Intemperance*, and so is beholding to his *baseness* for his *sobriety*. We do not say that *He is strong*, who does not fall when no man *thrusts him*. Nor that he is *cautious*, and *wary*, who does not *stumble* when the way is *plain*. No, 'tis *He* is the *brave* and the *gallant Christian*, who can hold out his *Castle* however *besieged* with *temptations*; who can be *chaste* even in *Italy*, or *mild* in *Scythia*; who can be a *Spaniard*, and yet not *Proud*; an *English man* born, yet not *Inconstant*; who can be *Loyal* amidst the *Triumphs* of the most *prosperous Rebellion*; and *humbly thankful* in his *Advancement*. He is *generously* a *Christian*, who can keep his *Vow* in *Baptism*, where 'tis *Ridiculous* not to break it; who can at once *live at Court*, and *for-sake the world*; who can be *witty*, yet not *prophane*;

Quis abstinent
dicitur, subla-
to eo à quo ab-
stinendum est?
Quæ Tempe-
rantia gula in
fame? quæ
Ambitionis
repudiatio in
eegitate; quæ
libidinis in-
frenatio in
Castratione?
Tertul. ad-
vers. Mar-
cion. l. 1. c. 29

phane ; strong, and mettlesome, yet not presumptuous ; conspicuously handsome, and yet not vain ; a Mathematician, and a Chimist, yet not Atheistical ; who will not be covetous in the midst of his Treasure ; nor reconcilable to a vice, although it offer him all advantages ; who hath all his five senses (those Avenues of the heart) at once attack'd by Hell's Artillery, and yet is able to prevent, or maintain a Breach ; and though they batter down the Walls, does not suffer them (notwithstanding) to take the City. This, I say, is the generous, because the self-denying Christian. And agreeable to the figure, by which our vitious affections are call'd our members, (Colos. 3. 5.) we know in our Captain's Interpretation, (Mat. 5. 29.) that to part with an Avarice, is to pluck out an eye ; and to cast away a lust, is to cut off a hand. That, as in our Military Oath, we Swore to fight under his Banner ; so, as often as we part with a sinful passion, we are reputed (in his account) to lose a Limb in his Battle. Self-denial, it seems, being one kind of Martyrdom ; a dying daily for his sake, who, as the Captain of our Salvation, was made perfect through sufferings. 'Tis very true in this sense, that the valiantest Souldier is the very best Man.

Heb. 2. 10.

Man. For no man living is truly valiant, but he who bravely dares be good, when the Times are evil; and dares not be evil, when Times are good; who stands the shock of temptations, not only in the worst, but the best of dates; bravely holding out his Fort against the batteries and assaults, not of poverty only, and pain, and other effects of persecution; but against plenty also, and pleasure, and other Fruits of a Restauration.

To sum up all in a word, and to carry on my Metaphor the most I can to *Their* advantage, who will not be carried to any duty, which is not honourable, and brave: The Battles of Leuctra, and Mantinea, were not half so full of glory to that immortal Theban, Epaminondas, as the two victories of a Christian over his *Evil*, & *Envy*. That unruly Element of double fire, his anger, and his lust, which his greatest felicities do most enkindle. And this I hope may be enough for the second importance of the word *Then*; as 'tis a particle of connexion betwixt the business of the Time, and the Time it self.

LAST of all let us beware, that the manifold enjoyments of our Deliverance do not make us forgetful of our Deliverer, because of the

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greatness of the *Danger* of not performing the Duty **THEN**, when it becomes incumbent on us by many *unspeakable Obligations*. For let a man's *sin* be never so great, in point of *nature*, or *degree*, *Ingratitude* will give it an *Aggravation*. And *Ingratitude* taking its *stature* from precedent *obligations*, so as the *sins* we commit run *higher*, or *lower*, as the *graces* we receive have been *more*, or *less*: there are not any so very capable of provoking Gods *Fury*, as the men whom he hath pleas'd to take the most into his *favour*. The reason of it may be taken from the *Athenians* in *Thucydides*, ἀντιπαρὶ μάλιστα ἐργάζονται, ὅτι φιλεῖται. The *least unkindness* from a *Friend* is of greater smart, than the *hardest usage* from an *Enemy*. The very *sight* of *Brutus* more wounded *Cesar* to the heart, than all the *rest* of his *Assassins* had don with *Daggers*. *David* indeed was somewhat *troubled*, that they who *hated* him did *whisper* together against him, (*Psal.* 41. 7.) but 'twas his *greatest cross* of all, that they who had eaten of his *Bread* should *ingrately lift up the heel* against him. For, in that he said, He could have born it from an ** enemy*, he did significantly imply, he could not bear it from a *friend*. And as it was *David's Cordolium*, the
Type

Thucydides
lib. 1. pag. 52.

* *Psal.* 55.
12. 13.

Type of Christ; so also was it Christ's, the Son of David: who did not weep over other Cities, from which he met with an ill Reception; but he wept over Jerusalem, the Royal City, which he had so much obliged, yet found so cruel. And no doubt but our Saviour is so much more keenly and nearly touch'd, that the most obliged Christians should break his Precepts, than that the ignorant Jews should offer violence to his Person, that we may rationally suppose him thus speaking to us. Had the Jews or the Heathens spit upon me by their impurities, and buffeted me by their blasphemies, and stript me by their sacrilege, and murder'd me by their rage; from such as These I could have born it. But that ye should war against me, and in the behalf of that base Triumvirate, the World, the Flesh, and the Devil, having sworn to me in Baptism that Ye would fight under my Banner against all Three: That Ye who have the priviledge to be call'd by my Name, to be admitted into my House, to have a place at my Table, to hear my Word, and to partake of my Supper, to be miraculously brought from the house of Bondage, injoying your Kings at the first, and your National Councils as at the beginning, and sitting your selves as for

many *Princes* under your *Vines* and *Fig-trees*, injoying the *liberty* of your *persons*, the *propriety* of your *estates*, the important benefit of your *Laws*, and the *glory* to be *subjected* by a most *honourable obedience*; that such as Ye should *despise* me, and cast my *Law* behind your *back*, this is that I can *least indure*. My greatest *favour*, thus *abus'd*, will be converted into *fury*.

2 Cor. 8. 12.

Luk. 12. 48.

And indeed if we consider, that as God (on the one side) *accepteth according to what a man hath*, so withal (on the other side) *of them who have received much*, much in proportion *shall be required*; we may with good *Logick* infer, and strongly argue within our selves, that an *honest Heathen* is far better, than a *Christian Knave*. And if an *Heathen* shall be *extirpate* for being *barren*, much more the *Christian*, if He is *fruitless*, shall be *cast into the fire*. A *fruitless Tree*, which should by nature *bear fruit*, being fit to make *fuel*, and nothing else. According to that of our *Blessed Saviour*, (which is at once of *universal and endless verity*;) * *Every Tree which bringeth not forth good fruit, is hewn down, and cast into the fire*. And we who are *grafted* into the *Vine*, must not only *bear fruit*, but *such fruit* too, as *Christ* expects to *reap* from us. A

* Mat. 7. 19.

Bramble

Bramble cannot be censur'd for not bearing fruit ; because it is in its *nature* to bring forth *none*. It was therefore the *Fig-tree*, and not the *Bramble*, on which our Saviour bestow'd a *Curse*, Mat. 21. 19. Nor was it the *Bramble*, but the *Fig-tree*, which he commanded to be cut down, Luk. 13. 7. we must one day be call'd to a dreadful * *reckoning*, for all the *uses* we have made of our *this days Talent*. God's injur'd *Justice* must needs be *satisfied*, (and sure much more his injur'd *Mercy*,) either *sooner*, or *later*, either in *this*, or *another world*. And if instead of being *thankful* for all the blessings we now enjoy, more especially for *That* which we this day Celebrate, we shall but *turn* them into *wantonness*, and grow the *worse* for the *effects* of so great a *Goodness* ; what can we reasonably expect, but that the *powers of Hell* should once again be *let loose* upon us and ours ? For since to *continue* in our impieties, is the greatest *dishonouring* of God that can be ; a *filling up* the *measure of our Iniquities*, and so the *vials* of his *wrath* ; He must destroy us, *se defendendo*, if for nothing but to *defend*, and *secure* his *Glory*.

What then remain's, but that we take up the *Words* of the Royal Prophet, and together with
Them,

* Mat. 25. 10.

Them, his Resolution? We will take the Cup of Salvation, and call upon the Name of the Lord. The Cup of Salvation, that is to say, the Cup of Thanks, for that Salvation which he hath wrought; as Junius and Tremellius do rightly explicate the Trope. And mark the force of the Copulative, by which these Duties are tyed together. Without the Cup of Salvation, (that is) The Cup of Thanksgiving unto the Author of our Salvation, all our calling upon his Name will be quite in vain: For when we spread out our hands, he will hide his eyes, and when we make many Prayers he will not hear, (Isa. 1. 15.) And then to thank him as he requires, is not only to entertain him with Eucharistical words, with the meer Calves of our lips, or a Doxologie from the teeth outwards; but to imitate, and obey him, and to love him after the rate of his favour towards us. That we may not forfeit all our interest in the temporal salvation we this day Celebrate, nor bring a reproach on the Author of it, for saving a people so ill deserving; we must add to our verbal, our vital Prayers; nor only keep an annual Day, but even an Age of Thanksgiving for our Deliverance.

*And then with a greater force of Reason,
we*

we must *beware* that we *forget* not the Lord our God, who, if he brought us not out of the *Land of Egypt*, did yet deliver us *this day* from the *house of Bondage*. We must not any of us *forget* him, in whatever *Represents*, or *Presents* him to us. But *Ye* especially must not *forget* him presented to you in his *Viceroy*; whom the more ye do *enable* to *be* indeed what he is *stiled*, *Defensor Fidei*, by so much the greater will be *your Glory*, and the better ye will provide for *your childrens safety*. The more ye strengthen *That Hand*, which under God is to brandish the *Sword of Justice*, (and ceaseth to be a *Sword of Justice*, when wrested out of *That Hand* by the hand of Man,) the better protected your *Peace* will be, from the *ungainable Enemies* of each *Extream*. Nor can ye rationally hope to *keep* your *Peace* any longer, than whilst the evil-ey'd *Factions* want power to *break* it. Again *beware* that ye *forget* not the *Sovereign Author* of your *Deliverance*, wheresoever ye shall find him *presented* to you in his *Messengers*; (and what I mean by *that word*, I need not explain in so wise an *Audience*;) by whose continuing *unrestor'd* to their *Ancient Privilege*, and *Right*, your own *Restauration* remain's *imperfect*. Again be-
ware

ware ye do not forget him presented to you in his *Members*, who are not only your fellow members, but were your old fellow sufferers in the very same Cause; to which they ever have adhered with the very same constancy; and for which they have been Actors with the very same courage; and do rejoyce in the greatness at least of Your Restauration, how much soever they are mourners for the scandalous littleness of their own. *Prosperity* (I have shew'd) is a dangerous weapon, such as none but the merciful should dare to use. And if ever there were a Parliament, in which both *Mercy*, and *Justice* met, this has the honour to be reputed so very exemplary for both, that they who stand in need of both, are very confident to obtain them, now, or never. A Parliament so prepar'd by the special Providence of God, for the perpetuating of Peace in our British world, that nothing less than the presence of all perfections in a Prince, can make us patiently think of its Dissolution.

Eccl. 12. 13.

Will ye hear the conclusion of the whole matter? I shall deliver it to you briefly, in this Petition. That so far forth as ye regard the Righteous Judge of all the world, and are season'd by Him with the manifold gifts of the blessed Comforter, with

with the Spirit of wisdom and understanding, with the Spirit of counsel and ghostly strength, with the Spirit of knowledge and true godliness, and lastly with the Spirit of his holy fear, Ye will consider what I have said by your own Authority, because in an absolute obedience to your own Order, and Command.

Isa. 11. 2.

And now the God of Peace and Power, who brought you forth on this Day from the House of Bondage, both defend and direct you, from this day forwards, in all your wayes. That every one of your Persons, and the * whole of every one, both Body, Soul, and Spirit, may be kept blameless unto the coming of our Lord Jesus Christ. To whom with the Father, in the unity of the Spirit, who is abundantly able to keep us from falling, and to raise us when we are down, and to preserve us being raised, and to present us so preserv'd, before the presence of his Glory with exceeding Joy, to the only wise God our Saviour, be ascribed by us, and by all the world, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this day forwards for evermore. Amen.

* 1 Thes. 5. 23.

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Mercy & Iudgment

MET TOGETHER.

A
S E R M O N
P R E A C H E D

At the *ABB* Church of *WESTMINSTER*
by the Order of the Right Honourable
the House of

L O R D S

I N

PARLIAMENT Assembled,

Upon a Solemn Day of Humiliation occasioned
by the Great Rain in *June* and *July*,
MD. DC. LXI.

Mercy & Judgment

WET TOGETHER

SEKMON

CHURCH

BY THE REV. JAMES W. B. WILKINSON

OF THE CHURCH OF THE HOLY TRINITY

NEW YORK

LORDS

PARLIAMENT ASSEMBLED

Upon a Special Day of Humiliation and

by the Great Spirit Jesus and Mary

M.D. DC. LXXI



AMOS 6. 12.

Therefore thus will I do unto thee, ô Israel; And because I will do thus unto thee, Prepare to meet thy God ô Israel.

§. 1. **T**Hough 'tis the Language of the Schoolmen [*Quicquid dicitur de Deo est Deus*] That whatsoever is said of God is God, and that all his *Attributes* are Himself; so that agreeably to This, *Infinitely* must be *Their* stature as well as *His*, and *Eternity* their *Duration*, yet since the Psalmist hath adventur'd to take the *Altitude* of *Two*, I mean his *Mercy*, and his *Justice*; And since my Text hath each of these in so remarkable a Degree, that they seem to be here in their *Apogæo*, I shall be bold to make use of the Psalmist's Figure, and pronounce God's *Mercy* so much *higher* than his *Justice*, as to say in the words of that *Royal Prophet*, That his *Mercy* reacheth unto the *Heavens*, and his *Justice* [in comparison but] to the *Clouds*. Which is as much

Psalm. 36. 5.

much as to say in *Director Terms*, That though *neither* can be the *greater*, where *Both* are *Infinite*, yet he is much more delighted in the exhibition of the *one*, than 'tis possible for him to be in the execution of the *other*.

§. 2. For though the *Doom* here denounced is *sad* and *direful*, even the *Image* of which *St. John* speaks in the *Revelation*, (that is) The *Pale* or *Green Horse* whose name is *Death*, bringing *Death* in the *Front*, and *Damnation* in the *Rear*; Though the *Lord of Hosts* in this *Chapter* does *Bellum dicere*, proclaim a *War* against his *Rebells*, and that so grimly *set off* with a *Train* of *Judgments*, that *War* it self is one of the *least*, And the *Plague of Famine* none of the *greatest*; Yet if we look upon the *Object* of this *Severity*, those *Kine of Bashan*, the *Ingrateful Inhabitants* of *Samaria*, and if together with their *Ingratitude*, we compare his *Goodness* and *Longanimity*, the several *steps* of the *Climax*, by which his *Anger* went up to so full a *Measure*; and if we consider that even *Then*, He made them an *offer* of *Reconcilement*, desiring earnestly they would *meet him* in order to *Amity* and *Peace*; we shall not only be forc'd to say that the *Mercy* of *God* doth *rejoyce* against *Judgment*, and that in
the

* *Χαρις*, Rev.
6. 8.

the midst of all his Judgments he thinks of Mercy; but with * *Philo the Jew*, whom we may English out of the *Psalmist*, [*αποστόμους διὰ τὸ ἔλκεν τὰς ψυχὰς αὐτῶν*] that as his *Mercy* is (in one sense) over all his works, so it is (in another) over all his *Attributes*.

*Philo dei τὸ
τὸ ἀποστόμους τὸ
Σειν. P.23.7.*

§. 3. To give you an Instance in the *Text*, (as his Majesty's *Proclamation* hath given an Instance in the *Time*,) behold a Sacred kind of contention betwixt the *Mercy* and *Justice* of God Almighty. In which however his *Indignation* (with proportion to the sins of his people *Israel*) doth seem to be in its *Exaltation*, so as his *Justice* even begin's to pronounce the *Sentence*; Yet, by a strange *Aposiopesis*, his *Mercy* presently interrupts it. He denounceth a *Desolation*, and (at the very same Instant) desires a *Treaty*. No sooner threatens that he will, than he compassionately *Exhorts* that he may not punish. No sooner is he enter'd upon his *Ideo sic faciam*, *Therefore thus will I do*, but he immediately comes off with a *Compone Te in occursum*, prepare thy self for a friendly meeting. And he enforceth his Advice with a Cogent Reason, *Because I will do thus unto thee*. That is, *Repent* whilst thou hast *Time*, that I may not do it. Because

* Joel. 11. 12.

* 1 Sam. 15.
29.

Because I threaten and do intend to turn thy Beauty into Ashes, thy Eden into a Wilderness, thy oyle of Joy into Mourning, and thy Garment of Praise into a Spirit of Heaviness; Therefore * Now turn unto me with all thy heart, and with Fasting, and with Weeping, and with Mourning, that I may alter my purpose, and Repent of the things which I have threatned. Which although at first hearing doth seem a Paradox, a kind of *contradiction*, a Truth appearing in the disguise of a Contradiction; yet it deserves to be the Paraphrase, and the Exegesis of the Text,

Therefore thus will I do unto thee, ô Israel;
And because I will do thus unto Thee, prepare to meet thy God ô Israel.

§. 4. In which words being consider'd (not so much in their *literal*, as) in their *rational* Importance, there are two things express'd, and two imply'd. We have first a Command, with a Commination; (Both sufficiently express'd;) And of the later we have imply'd, at once the Meritorious, and Final Cause. But in as much as the first does carry the last along with it. They all are easily comprised in this *Tricotomie*.

First

First a *Terrible Commination* of no less than utter *Ruin* to the People of God. *Sic faciam tibi ô Israel, Thus and thus will I do.*

Next the *reasonable Ground* of this *Commination*, which is their living *unreform'd* under the *Essaies* and *Methods* of *lesser Judgments*. And this I cannot but Collect from the *Illative Therefore*, as it looks back upon the *Causal*, in the words immediately going before. For *Because Ye have not return'd unto me saith the Lord, Idea sic faciam, Therefore thus will I do.*

Thirdly the *End*, or the *final Cause*, which is not to *Execute* the Judgment, but to *avert* it. For so I gather from the *Command*, as *That relates to the Commination. Because I will do thus unto thee, Prepara Te in occursum, prepare to meet thy God ô Israel.*

These Particulars thus *premis'd*, will very naturally afford us four *Doctrinal Propositions*.

First, That the *Terrors of the Almighty* do make up one of his *choicest Methods*, whereby to bring *Sinners* to true *Repentance*.

Next that his *sharper sort of Judgments* is a fit Remedy for *Those*, upon whom his *milder Chastisements* have been *unhappily ineffectual*. And yet

M

Thirdly,

Thirdly, So far is God from *delighting* in his *Inflitions*, or from *willingly grieving* the *Children of men*, that the first and chiefest *End* both of all his *Menaces*, and his *stripes*, is to *Execute Destruction* not on the *sinner*, but on the *sin*; not to *slay*, but *reduce* the *Fugitive*. And therefore

Fourthly, God antecedently desiring the timely *Repentance* of a *Sinner*, and only by way of *Consecution*, The final *Destruction* of the *Impenitent*, 'Tis plain His *Menaces* are fulfilled by their *never coming to pass*. Most fully satisfied and accomplished, not when they *Confound*, but *Convert* a *Sinner*. My Reason is, because the *End* of the *Command* is to anticipate the *Effect* of the *Commination*. Because I will do thus unto thee, in case thou dost proudly neglect to meet me; meet me therefore in the way, to the end that I may not do thus unto thee.

Of these several Propositions, the two former shew us Gods *Justice*, and his *Mercy* shines in the two later. All concurring to the ends of our present meeting; The first to deter us from what is *Evil*, The last to persuade us to what is *Good*. The former respecting our late *Plague* of *Rain*; the later our blessing of fairer weather.

Both

Both conducing to our Design of Crying louder by our *Repentance*, than we have don by our *Impeties*; That by our timely *Reformation* we may retriue the heavy Judgments, which our *clamorous Sins* have been *lureing down*.

I. §.1. To begin with the First of the Propositions, is not more *natural* to the *Text*, than it is *serviceable* and *fit* to lay the Foundation of the *Sermon*. For of the many strong *Affecti- ons* which are seated in the Appetite and Heart of Man, though *none* is certainly more *Infamous*, yet (being rationally determin'd) there is not any more *Useful* than that of *Fear*. It is indeed the most *unhandsome*, (as the World now goes,) but being *well fix'd*, the most *wholesome* passion; the most *ungentlemanly* perhaps, but not the most *unchristian* Quality; And though the worst for *Execution*, yet the best for *Advise*. It was a very *good saying*, though of a very *ill man*, (and meant I suppose to as *ill a purpose*,) *Primus in Orbe Deos fecit Timor*. That had there been less *Fear*, there had been also less *Religion* in many Places of the World. For as *Fear* was the first *Engine* which brought in *Religion* amongst the *Heathens*; so after the mea-

sure that It departed, *Irreligion* and *Atheism* fill'd up its Room. *This* was *That* that taught the Gentiles, first to *make* their own Gods, and then to *Worship* them. They were Religious (poor Souls!) in their *own defense*, (if we may call *Superstition* by such a Name,) not out of *gratitude* to their Deities, for that they had don them any *Good*, but only out of a *Fear* that they would otherwise do them *Harm*. Hence the Heathen Theologists, (I mean their *Poets*, and their *Philosophers*;) finding the People more apt to be *driven*, than *led*, and to have easier Impressions of *Fear*, than *Hope*, thought it convenient to Catechize them, more in the *Torments* of their *Erebus*, than in the *Pleasures* of their *Elizium*. They told them of *Minos*, and *Radamanthus*, as the grim Judges of *Offenders*; of *Haggs*, and *Furies*, as *Executioners* of the *Sentence*; of such as *Ixion*, and *Prometheus*, as sad *Examples* of the *Condemn'd*. All which (saith *Diodorus*) were but *scandals*, so many *Bugs*, or *Mormo's*, to fright the People into *Morality*.

§. 2. So great an *Influence* had *Fear* on the *False Religions* of the World. And to discover as great an *Influx* which it had also upon the *True*, Let me lead you forth a little out of the

Forrest

Forrest into the Garden, wherein the very first Precept was fens't with *Terror*. It was not said unto the *Protoplast*, *Thou shalt surely live*, if thou *eatest* not; But (as a method of greater force,) *In the day that thou eatest, thou shalt surely dye*. If we look into the Bible, from the Beginning to the End, This we shall find to have been the Method of *each Person* in the *Trinity*. First of all it was the Method of *God the Father*, when he deliver'd his Law from a *Burning Mountain*, even with *Thundering and Lightning*, with *Blackness and Darknes*, with *Smoke and Tempest*, with the sound of a *Trumpet*, and the voice of words, which voice they that heard, intreated that they might not hear it, and so terrible was the sight, that *Moses* said, *I exceedingly fear and quake*. This again was the Method of *God the Son*, who said he came not to *destroy*, but *fulfil* the Law; his word is πληρῶσαι, to fill it up. He did endeavour to Preach his Hearers into the High-way of *Heaven*, even by setting before them the pains of *Hell*. He threatn'd them with *Weeping*, and *Gnashing of Teeth*; with a *Worm that dyeth not*, and with a *Fire that is not quenched*. We hear him saying, *It is Impossible*, (that is to say, exceeding Hard,) for a *Rich man*

Heb. 12. 18;
19, 20, 21.

to

2 Cor. 5. 11.

1 Cor. 5. 5.

enter into the Kingdom of Heaven. He saith the way to it is *streight*, and the Gate *Narrow*, and the Travellers that find it *extreamly Few*. He bids us *strive* to enter in ; and never *leave* striving, until we *Conquer*. Nay this was the Method of the *Comforter*, even of *God the holy Ghost*; who taught *St. Paul* to *constrain* his Scholars, by shewing the *Terrors of the Lord*. Nay to deliver them up to *Satan* for the *Destruction of the Flesh*, that their *Spirits* might be saved in the Day of the Lord *Jesús*.

§. 3. And indeed if we consider, How many poor Souls have been debauch'd in these *Times*, by the false *Apprehensions of Christian Liberty*, and *Conscience*, of *Faith without Love*, *Justification without Honesty*, and *Repentance of Sins without Amendment* ; so as the *stales* of those *Heresies* which had been *brew'd* in ancient *Times*, are freshly *broach'd* in our *Dayes*, and given for *Drink* to the *giddy People* ; we cannot but wish that all our *Clergy* would now become *Boanerges*, or *Sons of Thunder*; at least by shewing the *strict necessity of Impartial obedience unto the Gospel* ; that is to say, unto the *Statutes or Laws of Christ* ; A living in *Holiness*, and *Righteousness* ; in *Piety*, and *Probity* ; in *Godliness*, and

and *Honesty*; in the Duties of the *First*, and the *Second Table*; *without the which* (saith the Author of the Epistle to the Hebrews) *no man living shall see the Lord.*

Heb. 12. 14.

§. 4. This (we see) is so peculiar to that *Amazing Lover of Souls*, that he does not only set *Hell before us*, and sad *Examples too behind*, but *Temporal Crosses on either side*. And however *surround'd thus with Terrors*, we find them *All little enough*. For first it being not the *greatness*, but the *presentness* of Danger which most *affrights us*; He does not *threaten his Rod only*, but often *layes it upon our Backs*. And then because (like common *Mariners*) we would not *Pray*, though in a *Tempest*, were it impossible to be *drown'd*, or to suffer *Shipwrack*; He does not *Punish only at present*, and *for a Time*; But also *threatens* he will do it to all *Eternity*. For if after this *Life* is swallow'd up of *Immortality*, He should only have an *Heaven* for *Loyal Subjects*, and never a *Hell* for his *Rebellious ones*; men would be readier to say, at the last period of their lives, *Let us eat and drink, for to morrow we dye*, Than *Let us fast and pray, for to morrow we shall be happy.*

§. 5. If any *Fiduciary* shall say, That
Terrors

Terrors work not a *filial*, but *servile* Fear; and rather cause an *hypocriticall*, than *Godly* sorrow; the Answer to it is very Easy, That as Gods *severity* speaks his *Power*, and That his *Excellence*; so many times a *servile* Fear begets a Fear of *Admiration*; And *Admiration* is apt to end in a Fear of *Reverence*; and *Reverence* is a *Compound*, which has *Love*, as well as *Fear*, for a chief *Ingredient*.

§. 6. And if again it shall be objected, that *John* and *James* are but *uncomfortable* Preachers, enough to *blast* a mans *Faith*, and *Thunderstrike* him into *Despair*; I Answer to it by these degrees. First that for here and there one who possibly falls into *Despair*, Thousands rise to *Presumption*, and Millions lye down in carnal *Security*. Again, The *Sin* of *Despair* is not so commonly *understood*, as it is dangerously *mistaken*, and that by some who Domineer in our open Pulpits. There is a kind of *Despair*, which is only the effect of a *broken heart*, and the manifest sign of a *tender Conscience*. The mark of such a *μεταμέλησις*, as is *μεταμέλησις*, a *Repentance* never to be *repented*. There have been Persons in the world, who have been so very passionately in *Love* with *God*, and so amorous of his *Purity*, that

that they have *hated themselves* extreemly, because they have suspected they have *not lov'd him*; And have been easily *betray'd* into such suspicion, by their *sense* of some things which are *unavoidable*, even the natural Infirmities of Flesh and Blood. Every small *Mote* in *another's* Eye hath seem'd a *Beam* in their own. They have look'd upon their Sins through a kind of *Microscope*, (for such is the *Glass* of an holy *Jealousie*,) which hath made a little *Ignorance* to look as bigg as an *Infidelity*; an *human Frailty* to seem as monstrous, as an *Apostacy from Grace*. Thence come those Syncope of Spirit, by which they are made to cry out, with Christ Himself upon the Cross, (although 'tis quite in another sense,) *My God, my God, why hast thou forsaken me?* An evident Argument, and sign, not that *God* hath forsaken *Them*, but rather that *They* have forsaken *Sin*. So when *Peter* cry'd out (and even to that very Saviour on whom he depended for his Salvation,) *Depart from me ô Lord, for I am a sinful man,*] He drew Christ to him, by his intreating him to Depart; The more a *Saint* in *Christ's* Eyes, for being a *Sinner* in his own. As there are many *filly Shepherds*, who mistake a *Repenting* for a *Despairing* Sheep;

so there is oftentimes an *Innocent*, but *silly* sheep, which mistakes his own *Weakness* for want of *Faith*. And in as much as he does not at all *Presume*, is very apt to apprehend he does not sufficiently *Believe*; whereas his *seemings* of *Despair* is a real Argument of his *Faith*, whilst attended with an hatred of *former sins*, and fear of falling into the *like*. For whilst he thinks he *has not Faith*, he does at least *desire* to have it. And whilst he *desires*, 'tis plain he *loves* it. And because of just *nothing* there can be *no love* at all, He that *loves* must needs *believe*, that the object of his Love has a *real Being*. And if he *desires* what he *wants*, and truly *loves* what he *desires*, and by consequence *believes* what he truly *loves*; Then sure the sequel is unavoidable, That this *falsifying Despair* is an excellent good mark of a *True Believer*. And to *This* alone it is I would fain drive *Others*, because to *This* I would fain be driven. But now the *Murdering Despair* is another Thing, and often issues from the Preaching of *unconditional Reprobation*; when whosoever thinks himself of the *Hopeless Number*, is apt to hold it for vain a Thing to catch at an *Interest in Heaven*, that he resolves to enjoy his good Things upon the *Earth*. And

as nothing is so *daring* as a *Desperate Coward*, when he finds *no way* to obtain his *safety* by his *escape*, and thence is made by his *Despair* a most *insufferable fighter*, (from whence ariseth the common saying, That when an *Enemy* is *flying*, 'tis good to make him a *Golden Bridge*) so there is nothing more *joyial* (at least by *Intervals* and *fits*,) than the *Desperate Sinner* which now I speak off; whose *Famous Character* we meet with in the *second Chapter of Wisdom*; where the *Despairer of Immortality* in an extreemly *better world*, does make an hearty resolution of living merrily in *This*. This is that *desperate Despair* which is as *mischievous* as *Presumption*, in that it placeth the *sinner* beyond *Repentance*. And so the *objection* notwithstanding, my *Doctrine* seems to stand firm, and unremoveable, [That the *Terrors* of the *Almighty* do make up one of his choicest *Methods* for the bringing of *Sinners* to true *Repentance*.]

§. 7. Having briefly thus insisted upon the *proof* of the *Doctrine*, methinks our manifold *Experience* should save me the *Labour* of *Application*, whether we fall under a *publick*, or a *private* consideration. We must confess, as to the *publick*, That our *sins* have been as clamo-

Gen. 9. 13.

tous as those of *Israel*; and God hath us'd the
 same *Method* for our *Amendment*. We have
 many years felt the effects of *War*; and now
 are exercised afresh with the *Fear* of *Scarceness*.
 The very *Perfection* of our *Spring* hath as it
 were been swallow'd up by a *Second Winter*.
 The late *Abuses* of our *Plenty* have been the
Heralds of a *Dearth*; And the *Deluge* of our
Impieties hath been so rebuked by that of *Waters*,
 That God does seem to have alter'd the course
 of *Nature*, as 'twere to try if we will alter our
 course of *Sin*. 'Tis true the *Season* began to
mend, upon its very first *sense* of our *Humiliation*.
 And God hath only said to *Us*, as to the *People*
 in my *Text*, *Ideo sic faciam, Therefore thus will*
I do. All is hetherto but a *Threat*; and *That* sus-
 pended with a *Condition*. Through the *Bowe* in
 the *Cloud* which was set as a *sign* betwixt God
 and *Us*, he is pleas'd to shoot comfort throughout
 our *dwellings*. But then the *ground* of its con-
 tinuance doth stand conditionally in *This*, That
 we do all at this *Instant* *Prepare to meet Him*.

§. 8. As to our *private Consideration*, perhaps
 there is hardly any man *here*, whom God hath
 not *terrefied* one way or other, and sent his *Rod* for
 an *Ambassador* to speak his *Will*. As either by the
 loss

loss of a *Darling Child*, or of a most *endeared Wife*, or else by some pungent and grievous *sickness*, or by some eminent *miscarriage* in point of *Honour*, or *Estate*; or if by none of all *These*, yet at least he has been *threatned*, by the woful *Examples of other men*. (*Nam tua Res agitur, Paries cum proximus ardet.*) The Rod that is *brushing* but in the *Aire*, may (we cannot tell how soon) be sharply *beating* upon our *shoulders*. The very weather which now is *better*, may soon be *worse* than it was before. And though the *Immoderation of Rain* is *pass'd*, yet the *consequences* of it are still *remaining*; And the *Remembrance of the Threat* should be *present* with us. Nay since 'tis clear from that *difficult*, but *useful Text*, *Mark 9. 49.* [*Πᾶς νοεὶ ἀλιμῶσαι, ἢ πᾶσα σὺς ἐστί*] That we must every one be *Season'd*, with *Salt*, or *Fire*; That our *putrid Affections* must be eaten out here, or else our *Persons* *destroy'd hereafter*; (there being no medium betwixt the one and the other;) blessed be He who shall *preserve* us in *Tears of Brine*, that he may not *consume* us in *Fire of Brimstone*. We ought to *smile* on those *stripes*, which are meant to *drive* us to *Immortality*.

Rev. 21. 8.

§. 9. Let us not think our selves too *wise*,
to

to be thus *Instructed* ; or too *old*, to be thus *Educated* ; or too *great* to be thus *Corrected*. Perhaps the *Rabbins* of our *Schools*, are in the *School* of *Jesus Christ* no more than humble *ABC darians* ; They that are *Aged* enough by *Nature*, may have hardly yet attain'd to be *Babes* in *Grace* ; And they who brandish the *Sword* of *Justice*, are themselves under *God's Lash*. And since we cannot ever enter into the *Kingdom* of *Heaven*, unless we receive it as *little Children* ; Let us therefore, as *little Children*, down on our *Knees* before our *Father*. Let us *confess* that we have *sin'd* ; Let us ask him *Forgiveness*, and promise never to do the *like*. He will not *cast away* his *Rod*, until he *see's* that we have *Kiss'd* it ; And that we can say with the *Prophet David*, *It is good for us to have been afflicted*. For whom his *Menaces* do not *better*, they accidentally make worse ; And if we *harden* our *Hearts*, we do but *weighten* his *Hand*. The shewing of which will be the work of my *Second Doctrinal Proposition*.

II.

[That God's Severer sort of Judgments is a fit Remedy for Those, whom his milder Chastisements will do no good on.]

§. I. I

§. 1. I cannot shew you this better, than by Example; not by a better Example, than what this Chapter does here afford us. For when the *Kine of Bashan* on the *Mountains of Samaria*, (the *Schismatical Tribes* of the People *Israel*, whom God did therefore stigmatize with so disgraceful a *Periphrasis*,) had oppress'd the poor, and crush'd the needy, (ver. 1.) when they had greatly transgress'd at *Bethel*, and multiplied *Transgressions* at *Gilgal*, (ver. 4.) God was pleas'd to proceed against them by several steps and degrees of his Indignation; that if a lesser corrosive would not cure them, a sharper might. For first he sent them cleanness of Teeth, as his *Embassadour* or *Herald* to fetch them in. There was a want of *Bread* in all their places, which was the first part of *Famine*; And yet for all this they would not return unto the Lord, (ver. 6.) Next he Plagued them with a *Drowth*, that second part of *Famine*; Their Sins had made the *Heavens Brass*, and the *Earth Iron*. So that two or three *Cities* were fain to wander into one, and all to drink a little water. But yet for all this they would not Return unto the Lord, (ver. 8.) After this he proceeded to pour out a *Curse* upon all their fruits; The fruits of their Gardens,

Gardens, and of their Vineyards, which were suddenly blasted, and devour'd, partly by the Milderew, and partly by the Palmer-worm. And this (we know) was a third part of Famine; But notwithstanding all this, They would not return unto the Lord, (ver. 9.) Hereupon his Indignation waxt hot against them; For seeing the Gasty Pale Horse had been so utterly unsuccessful, He sent the Red Horse amongst them, and that in both parts of the dreadful Hieroglyphick; I mean the War, and the Pestilence. And yet for all this, They would not return unto the Lord, (ver. 10.) In the Fifth place therefore, when neither any of these Judgments, nor altogether, could do the work; what remained but that the Earth should open her Mouth, and swallow them up? or that a Fire sent from Heaven should send them hastily into Hell? And even of This they had a Taste, (as appears by the verse before my Text,) God overthrowing some of them, as he had Sodom and Gomorrah; and the Rest were but respited, after the manner of a Fire-brand pluckt out of the Burning; And yet in despite of all This, They would not return unto the Lord, (ver. 11.) Sixtly and lastly, when so many Prelusive Judgments were in effect cast away on a stubborn People;

People ; when all those *Emisaries* and *Heraulds* were sent in *vain* ; when *Death* it self could not fright them, however *usher'd* and *waited on* with so grim and formidable a *Train* ; what could in reason be expected but such an Absolute *καταστροφή*, such a complete Devastation of *Them*, and *Theirs*, as should not leave so much as a *Præco*, (no not so much as a *πορρογος*) to carry the Tidings of their Ruin to late Posterity ? And even *This* is also *Threatned* in the words of my Text, *Ideo Tibi sic faciam, Therefore thus will I do unto thee* ô *Israel*.

§. 2. And as *Thus* unto *Israel*, so why not *Thus* unto *England* too, if we continue (as they did) to corrupt our selves with his *Goodness* to us ? If we make no better *Use* of our *Peace* and *Plenty*, and the other effects of a *Restoration*, than to turn our *Peace* into *Wantonness*, and our *Plenty* into *Luxury*, our *Liberty* into *Licentiousness*, and our *Strength* into *Presumption*, our *Power* into *Oppression*, and our *Dignities* into *Pride* ? Nay in as much as the *Dimensions* of our *Ingratitude*, like the *Height* and *Depth* of our *Obligations*, are far beyond those of the People *Israel* ; God will not only do *Thus* unto us, but more to *Us*, than unto *Israel*, unless we *timely*

O

prepare

prepare to meet him, and present him with the Fruits of sincere Repentance ; which, we have nothing to excuse us (when God hath don so much to us to make us fruitful,) if we do not bring forth in the greatest plenty. 'Tis true, we have often gon out to meet him ; But not with Prayers, and Tears, the only Armour of a Christian, whereby to hold out against Omnipotence, and the only Weapons to overcome it. We have rather gon out to meet him, as we commonly meet a Just Enemy ; Not to ask him forgiveness, but give him Battle. We have gon out to meet Christ, not like Them on Palm Sunday, who ran before him into Jerusalem, with Doxologies and Hosannahs to the Son of David ; But rather like his first Crucifiers, with Swords and Staves to apprehend him. And how improsperous soever we have hitherto been in our Encounters ; Though God hath many years knockt us against each other, and so oppos'd us unto our selves, as that we really became no less his Host, than his Enemies ; yet like Marcellus in the Historian, Certamen ferociter instauramus, we are as sturdy a sort of Sinners, (many of us,) as if we never yet had smarted for having sin'd. It was Phormio's saying in Thucydides, That conquer'd men are commonly

commonly Crest-fallen, and do remit of their courage against a second Encounter, as soon as they have fatally incur'd the first. And shall we on the contrary be such a besotted kind of Warriors, as like the Indians in Valerius, (even in spight of Pythagoras his Golden Symbol,) to dare Encounter with Fire it self? (For to those that fight with him, we know our God is a Consuming fire, Heb. 12. 29.) And since there is hardly any Affliction, (no not our late immoderate Rain) but is a spark of Gods wrath; Let us not by our Impenitence presume to heighten it into a Flame. But

§. 3. Let it rather be our wisdom, from this day forewards, *Venienti occurrere (non jam morbo quidem, sed) Medico*. Since our Indeavours will come too late for the prevention of the Disease, Let us go meet our Physician, and stay the sharpness of the means he is preparing for our Recovery. We know not what Judgments may yet be hovering over our Heads; and perhaps our very Harvest may be as Terrible as our Spring. God will not give over the Cure, till the Disease is Desperate. For though his lesser sort of Punishments did scarce incline the Heart of Pharaoh, his last overcame it; (so far at least as to compel

ἡγορήσαντο αὐ-
τοὶ ἐν ἰσθ-
μῷ αἱ γυν-
μαι τοῦ τοῦ
αὐτοῦ Κρείδ-
ους ἑμῶν τῶν.
Thucyd. lib. 2.
p. 161.

Job 5. 6, 7.
Ch. XLI.
ver. 29.

him to let the People go free.) And if his *Launce* is unsuccessful, we shall be so much the surer to feel his *Cauſtick*. But yet behold the *Sun of Righteousness* breaking forth in this place like the *Sun of Nature*. There is not wanting matter of comfort, in the midst of those *Terrors* which have besieg'd us; Because the sharpest Judgments here are but the *Regia Medicamenta*, or *Magisterials* of our *Physician*; which, though by accident they may kill, are yet intended only to cure us. And this does lead me to consider the Third Particular in the Division,

III.

That God is far from delighting in his Inſtitutions; He does not afflict willingly, nor grieve the Children of men. For the first and chiefeſt end both of his Menaces and his stripes, is not to destroy the ſinner, but the ſin; not to ſlay, but to reduce the Fugitive.

§. 1. Amongſt the Reasons which may be render'd to prove the Truth of this Doctrine, This may certainly paſs for one, That God is never so much in *Wrath*, as when he will not vouchsafe to strike. I remember *Spartianus* observes of *Geta*, (much what *Tacitus* of *Tiberius*) *Quod iis præcipue blandiretur quos ad Necem destinabat.*

nabat. He made so much of those persons whom he design'd for slaughter, That his *Embraces* and his *best looks* became more dreadful than all his *Frowns*. And though 'twere Impiety but to imagine, (what some notwithstanding have dar'd to Preach,) that God can absolutely will the eternal Ruin of his Creatures; much less that He can will it, when He hath sworn he wills it Not; much less yet that he can contrive it, by taking care for an *Impenitence* to bring it orderly about; Yet considering how rarely 'tis given to one and the same man, To sit with *Dives* at his Table, and to lye with *Lazarus* in *Abraham's Bosome*; To have his Good Things here, and hereafter too; I cannot but say of many persons whom the *World* calls happy, that They who have most of God's Bountie, may yet have least of his Love and Favour. For seeing it is True (what the Scripture saith) That whom God loveth he chasteneth, and scourgeth every son whom he receiveth; we may with good Logick infer, That whom he chasteneth not, he doth not love; nor receiveth any Son whom he doth not scourge. 'Twas very shrewdly said by *Solon*, (if we believe *Herodotus*;) *ὅτι πολλοὶν ἀποδίδας ἰσχυρὰ δαΐς, πεινίῃς ἀνίπυξεν.* That the Minions of the Earth are but the * sport of Heaven.

Luk. 15. 25.

Heb. 12. 6.
7, 8. and
A&. 14. 22.Herodot. lib. I.
pag. 14.

* Prov. 1.

Heaven. God often lends them a kind of happiness, only to shew them he does but *lend* it. At once does prosper their *Branches*, and Curse their *Root*; turns them loose into *Plenty*, as fit to be fatted for the *Shambles*.

§. 2. But not to spend time in this Inquiry, How hardly God's *Friends* can be the *Favorites* of the *World*, or *vice versa*; And how by Consequence to be pitied those *Creatures* are, whom God Almighty in his *Wrath* permits to wallow in *superfluity*; Methinks the Difference may be This, betwixt a good man afflicted, and an ill man prosperous, that the first does seem to be clearly under God's Cure, and the second to be beyond it; That indeed a *Tormented*, but This a *desperate Patient*.

§. 3. It is another way of proving the Infinite Goodness of God's severity, in his willingness to Cure whom he vouchsafes to Wound, That he is pleased still to threaten, before he strikes; whensoever he is an *Enemy*, he is declaredly such in his written Word. He is *his* (as Aristotle calls a *Generous Enemy*), And though his Love towards his Children may be sometimes conceal'd, yet his Anger at their *Rebellions* is still profess'd; and profess even to Them

Aristot. Eth.
lib. 4. cap. 8.

Them, whom he does *punish* with *Impunity* on this side *Hell*. Not like *Brutus* and *Cassius*, those *reserv'd* Enemies of *Cæsar*, who Plotted to Murder him in secret ; But like *Pompey*, and *Cato*, those *Brave Antagonists*, who bid him *Dēfiance* in the *Field*. God does tell us when He will *Arm* himself, that we may stand upon our *Guard* by sincere *Repentance* ; and he does *shew* us where he will *strike*, that we may look unto our *Posture*. He *Brandishes* his *Rod*, that he may not *scourge* us ; and hangs his *Sword* over our *Eyes*, that it may not fall upon our *heads*. There is a *Story* of *Diogenes*, That being ask'd what he would *take* to receive a *Blow* upon his *Head*, his *Answer* was, He would *take* an *Helmet*. Now such is the *Mercy* of our *God*, that he gives us an *Helmet*, before he *strikes* ; And when at last our *Provocations* have *forc'd* his *Sword* out of his *Hand*, he is willing to *drop* it, than *throw* it down. He does not *pour* out the *Vials* of his *Displeasure* all at once ; but first he *dispatches* his *lesser* punishments ; and those not as *Harbingers*, to *prepare* the way for greater, but rather as *Heralds* to *prevent* them. And when those *greater* too do follow, (I mean the *Punishments* inflicted in this *present* life,) they

did his *Bull*, meerly to *compel* us to take his *Favours*? How *indulgent* a *Father* must He be thought, who when his *Prodigal Children* are running from him, sets a *Lion* in their way, to fright them back into his *Embraces*? Nay so astonishing is the *Depth* of the *Riches* of his *Goodness*, that He converts our very *Tempter* into an *Instrument* of our *Good*. For when the *Devil* was such a *Dunce*, as to accelerate and further the *Death* of *Christ*, who was to dye the *Propitiation* for all our *sins*, and only by *Dying* to conquer *Hell*, he spent his *Malice* indeed upon our *Saviour*, but really the *mischief* was all his *Own*. So that considering how the *Death* of our blessed *Saviour* was at once a *sure passage* both to *His*, and *Our Glory*, It follows that when *Judas* did *kiss* his *Master*, he only *delivered up* *Christ*, but *betray'd* the *Devil*. Thus we find *St. Paul* himself making very *good use* of the *Devil's Discipline*. For as one while we have him delivering *others* up to *Satan*, and that to *this* wholesome end, That *they may learn not to Blaspheme*; so another while we meet him under the *buffeting* of *Satan* in his *own person* also, and that for *this* important end, That *he may learn not to be haughty, or highly minded*. And so the

P Devil,

rd supbalter-
va imit cup-
yphala de
ayada rje-
Nem. Barnab.
in Epist. p. 249
Edit. Voss.

1 Cor. 5. 4, 5.
1 Tim. 1. 20.

2 Cor. 12. 7.

Devil, in *that* case, was made *Instrumental* to his *Salvation*.

Rom. 8. 28.

§.4. Thus we have the words verified which were written to the Christians who dwelt at Rome; to wit, *That all things work together for good, that is, to them that love God, to them that are called according to his purpose.* All that befalls us by God's Appointment, and the most things that happen by God's Permission, are strangely turn'd to our Advantage, though we are many times so stupid, as not to be able to apprehend it. First the evils of affliction are universally made to better us; And next, by the Wisdom of God's Disposal, the evil of sin, in other men, is many times of great use to secure our Innocence. Nor have we only heard the obliging Method of God's Proceedings, but I think I may say we have felt it too. How he first of all threatens, that he may not inflict; and how he afterwards inflicts, that he may not consume. How he mercifully endeavours to whip the Sinner into a Saint; destroying the Beast in us, to save the Man. How his Wisdom does sometimes suffer us to be intangl'd with Temptations, that so his Goodness may deliver us, and help us out; And that we may be able to say
with

with David, *Thou O Lord of very faithfulness hast caused us to be troubled.* That many times his severities are Mercies to us, will be intelligible to any, who shall but consult their own experience. I mean the experience of their lesser, in prevention of greater Punishments. As the loss of some Chattels, to save a Limb; or the loss of a Limb, to preserve the whole Body; or the loss of that Body, to save the Soul. Now if God shall deprive us of one or two Parts, of all we Have, or of all we Are, when All of Both are confiscate for our Treasons committed against his Majesty; shall we not think our selves bound to be glad, and thankful, that even so he hath been pleas'd to reprieve the rest? Admit a Friend should be falling from off a Tower, and we in the snatching of him back, should put his Arme out of joynt; would he impute his Deliverance to our unkindness, because it cost him some pain in the purchase of it? And if in our violent Career of Sin, when we are rushing as it were headlong into the bottomless Pit of Hell, God is pleas'd to pull us back with a stronger violence, (be it by Poverty, or Disgrace, by the Plague of Pestilence, or of Famine, be it by any other pungent or dreadful means,) yet let us thankfully consider, tis but

Psal. 119. 75.

*Qua per insu-
avitatem me-
dentur, emo-
lumento cura-
tionis offen-
sam sui excu-
sant. Tertul.
de Poenit.
cap. 10.*

to snatch us from a *Precipice*. And again let us consider, (with as much thankfulness unto God as our hearts can hold,) That if Amendment is the *End* of his Threats and Terrors, Then that which *frustrates* his Threats, must needs fulfil them. Which I proceed to shew at large in my last *Doctrinal Proposition*.

IIII.

*Qui Penam
per iudicium
destinavit,
Idem & ve-
niam per po-
nitentiam
sponsodit.
Tertul. de
pœnit. c.4.*

*That God desiring antecedently the timely Re-
pentance of a Sinner, and only by way of conse-
cution, the final destruction of the Impenitent ;
'tis plain his Menaces are fulfilled by their never
coming to pass ; most fully satisfied and accom-
plish'd, not when they confound, but convert a
sinner.*

§. 1. For the better *Elucidation* of what may seem a dark Point, and for the *prevention* of such *objections* as may be made by those men, who are either so *unconsidering* as not to think of Gods Methods, or so *unlearned* as not to know them, or so *prophane* as to murmur and quarrel at them ; we shall do well to take notice of those two sorts of Menaces, which do occur to us in Scripture under two several *Notions*. Some we find under God's *Oath*, and others only under his *Word*. The first of which are *positive*, the second *sup-
positive*.

positive. The former are purposed as *Revenge*s, but the *later* only as *Remedies*. The *Menaces* under his *Oath* he does evermore *execute*; whereas Those under his *Word only* He does many times *Retract*.

§. 2. But now it being not consistent with the *simplicity* of the Almighty, that either his *Oath* or his *Retraction* should differ really from his *Will*, the Eighth Council of *Toledo* will give us the Ground of this Distinction. *Jurare Dei est, à seipso ordinata nullatenus convellere; Pœnitere vero, eadem ordinata, cum voluerit, immutare.* When God will *Execute* his Sentence, he is then said to *Swear*; And when he will *alter*, or *remit* it, he is said to *Repent*. * *God's Repentance* (saith *Tertullian*) is nothing else, but a simple *Resuming* his former Purpose. And his *Oath* (saith learned *Philo*) is nothing else but his *Word* exerting it self into *Effect*. So that the *Promises* and the *Threats* which are deliver'd under his *Oath*, are That indeed which was but said of the now *Antiquated Laws* of the *Medes* and *Persians*; *Irreversible*, and *peremptorie*, and *incapable* of a *Repeal*. I shall make them both plain by a few *Scriptural Examples*. And

§. 3. First of the *Promises* under his *Oath*,
the

Concil. Tolet.
8. cap. 2.

* *Pœnitentia Dei nihil aliud est, quàm simplex conversio prioris sententiæ.*
Tertul. contra Marc. lib. 1. c. 24.

* Πάντες τὸ θεῶν λόγον ἄσποντοι βιβαιομένοι ἔργων ἀντιλήμματα.
Philo Jud. Allegor. lib. 2. pag. 75.

the Prophet David gives us an Instance in the 89 Psalm, at the 34 verse, where first he positively pronounceth, *My Covenant will I not break, nor alter the thing that is gon out of my lips.* And then the reason of it follows, *I have sworn by my Holiness that I will not fail David.* Another Instance of it we have in the 7. of Deuteronomy, at the 8. verse, where God is said to love Israel more than any other Nation, even for this very reason, and this alone, because he would make good the Oath which he had sworn unto their Fathers.

Secondly of the Threats which God delivers under his Oath, we have a very pregnant Instance in the 95 Psalm, at the 11 verse, where speaking of the Israelites to whom the Holy Land was promis'd, saith He, *I sware in my wrath that they should not enter into my Rest.* Nor did one of them enter, excepting Caleb and Joshua, who were exempted from the Sentence, Num. 14. 30. Nay they did not enter in, though God had sworn they should enter. From whence ariseth an objection, How it can stand with God's Veracity, to Swear they shall, and they shall not. For Num. 14. 23, Surely, saith God, they shall not see the Land which I sware unto their Fathers; And (vers. 30.) Doubtless ye shall not come into the Land,

Land, concerning which I swore to make you dwell therein. First he swore they should inhabit in the Land, and yet afterwards He swore they should not see it, much less should they enter, or dwell within it. This objection seems hard, but yet the Answer is very easie, and may be rationally drawn from the same verse with the objection. For the Promise was not made to the Individuals, but to the Nation; not to the Persons, but People Israel. So as both these Oaths were most inviolately accomplished, the Negative in the Parents, and the Affirmative in their Posterity. The Negative in the Provokers, and the Affirmative in the Obedient. So that the *עֲשֵׂה אִתָּם כְּכֹל אֲשֶׁר אָמַרְתִּי*, does still stand good. The Oath of God does still imply the Immutability of his Decree, Heb. 6. 17.

Heb. 3. 16.

§. 4. But for the Menaces under his Word only, the Case is different. He had much rather they should be frustrated, than severely fulfil'd upon us. And perhaps I may say with more propriety of speaking, that to frustrate such Menaces is most perfectly to fulfil them. So very signal is the Indulgence and Love of God, that he will imitate and follow his very Creatures. For no sooner can it Repent us of the evil of Sin which

Jer. 18. 11.

which we have *don*, but He as suddenly repents him of the evil of punishment which he intended. It is his own Affirmation, *Jer. 18. 8. If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them.* And again in the same Chapter, *Behold (saith God) I frame evil against you,* when straight it follows, *Return ye every one from the evil of his way.* A fit example of this we have, *2 Kings 20. 1.* where saith *Isaiah* to *Hezekiah*, (as a Message sent from God,) *Set thy House in order, for thou shalt dye, and not live.* And yet so far he is from dying, in the fifth verse of that Chapter, that *There* we find tidings of his *Recovery*; yea and his *Lease of Life renewed* for fifteen years longer. Now the reason of it is, because such *Menaces* are conditional; And *conditio non impleta non obligat Fidem*. If it Repents us of our sins, God Almighty is not obliged to put such Threats in Execution, as were only denounced on a supposal of our Impenitence. Such was that Threat of God Almighty to *Abimelech*, (for unwittingly taking the Wife of *Abraham*,) *Behold thou art but a dead man.* But the meaning of it follows a little after, *If thou restore her not, thou shalt surely dye.* Now therefore

fore restore the man his Wife ; for he is a Prophet, and he shall pray for thee, and thou shalt live. Gen. 20. 3, 7. And now if any shall yet object, that God did earnestly threaten both Hezekiah, and Abimelech, without a Proviso, or Reserve ; I shall send him for an Answer to the Rule of Equity in Quintilian. *Quedam, etiamsi nulla legis significatione comprehensa sunt, natura tamen excipiuntur.* The very Nature of certain words, whether promising, or threatening, do so imply an exception in certain cases and suppositions, that they save the Author of them the care and labour of expression. A plain Example of which we have in the 7 Chapter of Deuteronomy, where God had forbidden his People Israel to have any Traffick or Commerce with the Neighbouring Nations. And yet if any of those Nations should submit to pay Tribute, and yield obedience to the Precepts which had been given down of old to the Sons of Noah, from that very Instant Commerce was free. The Prohibition being silent, where the Cause of it did cease. Nay 'tis so absolutely impossible that any Falshood should proceed from the Mouth of Truth, or that his words should be found light in the Ballance of the Sanctuary, that we shall find them holding

Q weight

weight in our humane scales. For 'tis a Rule in our Law, *Comminationes nemini jus conferre*. And such is the Goodness of our Divine Legislator, that though he gives us a Title to any Rewards which he shall promise, yet he denies us all claim to any Punishments which he shall threaten. The reason is, because Promises are founded in *materia favorabili*, which is in Equity to be stretch'd; But Menaces on the contrary in *materia odiosa*, which by consequence is to be streightned. For 'twas exactly said by Aristotle, That as the proper vertue of the Intellect is *λογιστικὴν*, so That of the Will is *προνοία*. Both importing such an Equity and Equanimity in the Judge, (that is to say,) such a propensity towards the right hand of Favour, as blunts and mollifies the Edge of a Rigid Justice. Thus it ought to be in Man; But in God thus it^{is}. The Court of Heaven hath been alwayes a kind of Chancery, wherein he useth an Equiprudence in his judging of the Fact, and a gracious Equity in his passing of the Sentence.

§. 5. To conclude this part of my undertaking, and to vindicate God's Veracity from any unworthy Imputation, in the judgments of the best, and the worst of men also, (if they will

will but deal with God, as they *Themselves* would be dealt with by *humane Laws*,) There are *three Cases* amongst *Civilians*, wherein all obligations (whether by *promises* to *Reward*, or by *Menaces* to *Punishment*,) do cease to bind. And we shall find them all applyable to the *Doctrine* or *Thesis* we have in hand. First I say they cease to bind, *per Cessationem rationis unicæ*; to wit *Impenitence*. Next *per Casus emergentis Repugnantiam cum voluntate*; to wit *Repentance*. Then *per comparationem alterius legis*; to wit the *law of forgiveness* to such as sincerely do *Repent*. If God hath threaten'd us with *Destruction* upon a supposal of our *Impenitence*, (which is the *sole reason* for which he threatens,) And if our *Repentance* shall interpose betwixt the *Threat* and the *Execution*, (which *Repentance* is an *Emergency*, to which the *Will-of-God-to-punish* is most *Repugnant*,) Then by virtue of the *Promise* of God to men, [*That whensoever they repent, they shall not fail of his Pardon*,] he cannot possibly be obliged to put his *Threat* in *Execution*. For whatsoever may have been said to a yet-sinuing People, (as once to *Nineve*,) yet such a People (like the *Ninevites*) may seasonably *break off* their *sins* by *Righteousness*, and make it just that

the Statute should void the Sentence. that is to say, that the Statute enacting Pardon to the Penitent, should void the Sentence of Destruction which was but made to *unrepenting* and *desperate* Sinners.

Mat. 13. 58.

§. 6. Now from all that hath been said of the *last observable* in the Text, it is obvious to gather this observation. That as the *Impenitence* of the Jews did work *one Miracle*, in that it hinder'd our blessed Saviour from working *Miracles* among them, which made it look like an *infeebling* even of Him who was *Omnipotent*; so *Repentance* can do a *Miracle* as great as *That*, even *change* the *purpose* of the *Immutable*; and when his *Arrows* are *flying* at us, can send them *back* into their *Quiver*. What a kind of *Almightiness* hath the Almighty thus indowed *Repentance* with? And what *stratagems* does he use to *induce* us to it? How does he *fright* us to this *Duty*, (after the manner in which we deal with our little Children,) as well by *slight* and *empty Buggs*, as by *real Dangers*? How does he *thunder* out his *Threats*, as so many *gracious Equivocations*, which with a blessed kind of *Fraud* are meant to *beguile* us into *Obedience*? (It is indeed a *bold Metaphor*, but I borrow it from *St. Paul*, who told his *Corinthians*, that *being crafty, he caught them with guile*.) How does

2 Cor. 12. 16.

he hold forth his *Comets* to a *sinful Nation*, very much rather to *prevent*, than *presage* his *Plagues*? How does he send out his *Thunder*, before his *Bolt*? and *affright* us with his *Lightning*, that he may not *consume* us with his *Fire*? How did he *scare* us very lately with *Gluts* of *Rain*, that he might not destroy us with *perfect Famine*? I pray contemplate on my *Text*, a little more *attently* before I leave it, and ye will find how exactly it is conformable to the *Time*. What *Beams* of *Mercy* may we *descry*, most sweetly *breaking forth* from a *Cloud* of *Justice*? How does his *Pity* in a manner give a *Counter-check* to his *wrath*? whilst he says in his *Anger*, *Thus and thus will I do*; his *Lovingkindness* interposeth, *Prepare to meet thy God* ô *Israel*. *Thus will I do*, to *destroy* the *Sin*; but *prepare to meet me*, to the end that I may not *destroy* the *sinner*. 'Tis true we read that when *Adrastes* had *kill'd* the *Son* of King *Cræsus*, *Cræsus* was so *touch'd* with that very *Murderer's Humiliation*, as at that very time to pronounce his *Pardon*. A *Temper* (ye will say) in an *Heathen Prince*, which the greatest part of *Christians* would *admire* sooner than *imitate*. But how *transcendently greater* is the *Patience* and the *Love* of our *God* to *Us*? For although

though by *continuing* in our *Impieties*, we often *Crucify* his *Son*, he is not only *inclinable* to give a *Pardon*, or a *Reprieve*, but does *invite* and *desire* us to give him *leave* too.

§. 7. If ye will take a right *Prospect* of both together, (I mean the twofold transcendency both of his *Patience* and his *Love*,) hear him *speaking* unto *Israel*, and through *Israel* unto *our selves*.

See a Description of
God's Artillery,
Wisd.
5. 17, 18, &c.

Ezek. 22. 30.

Mich. 6. 13.

Your *Povocations*, ô *Kine of Basban*, have fill'd my *Vials* full of *Wrath*. Behold my *Arrows* are on the *strings*, and my *Thunder-bolt* in my *hand*. I am now *riding* towards you upon the *wings* of a *whirlewind*; And as hetherto ye have found me a *quickning Light*, ye shall feel me henceforwards a *killing Fire*. But is there never a man among you who will make up the *Hedge*? who will *come before me for the Land*, that I may not *destroy it*? Is there never a *Moses* who will *stand in the Gapp*? not a *Phineas* among you to *stand up and pray*? not an *Abraham* to *plead for a Sister of Sodom*? nor a *Priest* to *weep out betwixt the Portch and the Altar*? Is there never a man of *Wisdom* to *hear my Voice*, how long and audibly soever I have been *crying unto the City*? O come and *stop me in my Carier*.

Let

Let your *Tears disarm* me, and let your *Prayers bind* my hands. I will destroy you, But fain I would not. I am *All mighty* indeed, But I am *All-mercy* too. And though ye cannot *Resist*, ye may *Prevent* me. Because I will do thus unto thee, prepare to meet me that I may not.

§. 8. Let us imagin within our selves, that God is speaking thus to *Us*, as once to *Israel*. And withal let us consider, what 'twil be *ittest* for us to do. If he is coming to meet *Us*, as heretofore he met *Ephraim*, like a *Leopard* or a *Bear* that is bereaved of her *Whelps*; let us go out to meet Him, even as *Benhadad* met *Aliab*, even with *Sackcloth* upon our *Backs*, and with *Halters* about our *Necks*; or else (as *Hushai* met *David*,) with our *Coats rent*, and with *Earth* upon our *Heads*. If God's *Coming* be as *silent* as a *Thief* in the *Night*, and withal as *violent* as a *Thief* in the *Day*; it will be infinitely better that we meet him *half-way*, than that we expect him *within* our *Dores*. It will be best for us to *meet* him, that so his *suddainness* may not *surprize* us; And 'twil be best to *prepare*, that so his *severitiy* may not *oppress* us. Let us not meet him so *soon*, as not *first* to *prepare*; nor be so *long* in *preparing*, as not to *meet* him. They
are

Hof. 13. 8.

1 Kings 20.
32.

2Sam. 15 32.

are *Both* together in my *Text* ; and may they *Both* be together in all our *Practice*. Let us so in good Time meet our *God* with the *fruits* of sincere *Repentance*, as that our *God* in great *Mercy* may be pleased to meet us with *Grace* and *Pardon*.

And This the *God* of all *Mercy* vouchsafe unto us, both for the *Glory* of his *Name*, and for the *worthiness* of his *Son*. To *whom* with the *Father*, in the *Unity* of the *Spirit*, be ascribed the *Kingdom*, the *Power*, and the *Glory*, from this day forwards forevermore.

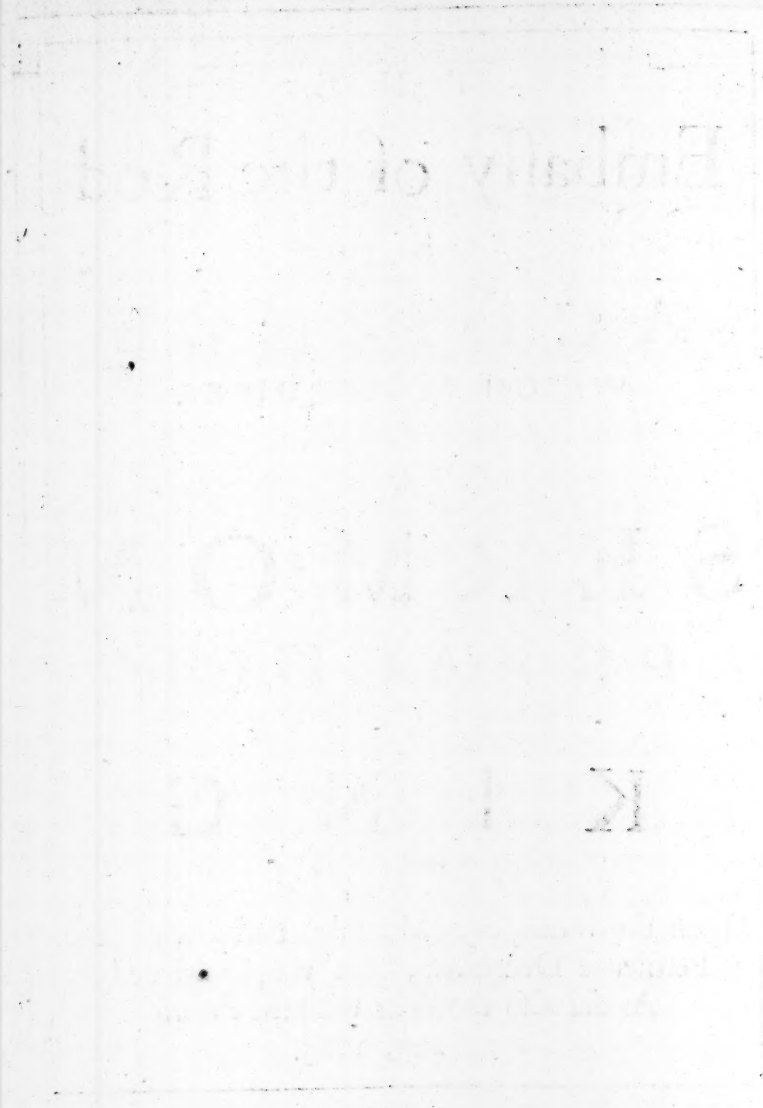
F I N I S.

T H E
Embassy of the Rod
AND THE
A U D I E N C E
WHICH IT REQUIRES.

A
S E R M O N
P R E A C H E D
B E F O R E T H E
K I N G

At WHITE HALL,

Upon the *Wednesday* - Monthly Fast, when the
Pestilence Decreased, but yet Continued,
As did also the War with the *French*
and *Dutch*, 1665.



Encyclopaedia of the Bible

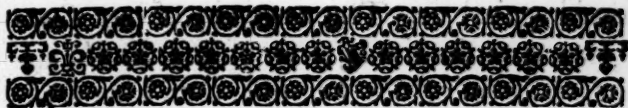
Volume 1

A. B. C. of the Bible

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K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

1. A. B. C. of the Bible



M I C H A 6. 9.

Hear ye the Rod, and who hath Appointed it.

§.1. **T**He Text (as things stand) should now be handl'd in such a manner, as to respect the double quality and complexion of the Time. A Time of *Thanksgiving*, and *Fasting* too. A Time of great *Comfort*, and yet of *Mourning*. A Time which placeth us in the Confine of those two Passions, which seiz'd upon the two *Maries* at the Sepulcher of our Lord; from which they are said to have departed, *with Fear and great Joy*. Mat. 28. 8.

First 'tis matter to us of *Joy*, that after the very same measure in which our Enemies from abroad did Increase upon us, our abler Enemy here at home began to be at Peace with us. And I think I may say without a Figure, that both the *Dutch* and the *French* have one Defeat without Fighting. For, weighing well the two

R 2

Grounds

Grounds whereupon the two Nations presum'd against us, The *unanimity* of our *Coun-trymen* corrects the *Insolence* of the *Dutch*, and the *Abatement* of our *Pestilence* does Plague the *French* for their *Supercherie*.

But yet 'tis matter to us of *Fear*, and of *Humiliation*, that though the *Pestilence* *decreases*, it also *continues* in some degree; That whilst the *Rod* is *removing*, 'tis also *hanging* over our *heads*; And though the *Furie* of the *Judgment* is (God be thanked) well *pass'd*, yet the *sense* of its *Threatnings* is *present* with us. We know the *Autumn*, many times, is a *pregnant* season; nor can we *Prophecy*, *This Month*, what the *Next* may bring forth. And as the *likelihood* of a *Victory* must needs be very much allay'd by the *Possibility* of a *Defeat*; so must the *Hopes* of a *Recovery* by the great *Danger* of a *Relaps*. And seeing the *Wisdom* of *Authority* hath still appointed this *Day* (although a *Day* of no sad *Tidings*) to be observ'd in all our *Churches* as a *Day* of *Solemn Humiliation*; let us *Rejoyce* with so much *Trembling* at the *Retreat* of *God's Anger*, as by *Prayer* and *Fasting* to stop the way to its *Return*. The *Text* which now lies before us is very fit for this *Purpose*. For

§. 2. Now

§. 2. Now it was that *God's People*, the men of *Israel* and of *Judah*, after their manifold obligations to *Watch*, and *Pray*, and give *Thanks*, for their *Deliverance* out of *Egypt*, that *House of Bondage*, were most securely tahn asleep in a dead *Lethargy* of *Sin*. A *sleep* in which they lay *snoring* with such *Indulgency* to *Themselves*, that all his *ordinary Calls* were too *low* to wake them. But *God* hath *two* sorts of *Voices* whereby to rouse us into *Repentance*. The *one* he utters by his *Prophets*, and the *other* by his *Rod*. And we have *Both* in *this* *verse*, whereof my *Text* is the *later* part. For what we call the *Lord's Voice*, in the next words before my *Text*, The *Chaldee* paraphraseth well by [*the voice of the Prophets of the Lord.*] And *This* was it he first us'd to the men of *Jerusalem* and *Samaria*. Nor did he *whisper* into the *Ear* of only here and there *one*, but extended it to the *hearts* and the *ears* of *all*. The *Lord's Voice* cryeth unto the *City*, that is, his voice by the *Prophets* is lifted up like a *Trumpet*, to shew the people their *Transgressions*, and the *House of Jacob* their *Sins*. (*Isa.* 58. 1.) But since the *Voice* by his *Prophets* is only heeded by very few, (that is to say, here and there by a *man of Wisdom*,) at least give ear unto the
voice

voice which now he uttereth by his Rod; and look ye up unto the hand that hath laid it on. The *Chaldee Paraphrase* on the *Persons* to whom the words are directed is most remarkable. For 'tis not only, *hear ye Tribes*; as the *Septuagint* read, and the *vulgar Latine*; nor only *hear ye the Rod*; as the *Interlineary Hebrew*. But, *here ye Princes, and Rulers, and People of the Earth*. Or (as I find it translated by *Learned Grotius*) *Audite Rex, & Proceres, & Conventus*. Which I cannot better *English*, than by *King, Lords, and Commons*. Let your *Qualities* or *Conditions* be what they will, *Audite Vos Virgam, Hear Ye the Rod*. So that the *Voice* of the *Prophets*, (in the *beginning* of the verse,) does seem to differ just as much, from the *voice* of the *Rod*, (in the *later end*,) as the *Prophecy* from the *Judgment* which is *Prophecied* of; or as the *Threat* from the *Sentence*, and some degree of *Execution*; or as the *Preaching* from the *Text* which is *Preached* on.

§. 3. This is therefore God's Method for the calling of *Sinners* unto *Repentance*. The publick *Preachers* of his *Word* do first give *warning*. Then the truly wise in heart do *fear* and *tremble* at the *Word Preach'd*. Yet the foolish and in-
confide-

considerate, (who are the *most* of Mankind) being deaf to that *Word*, and not afraid of that *Warning*, The *Rod* comes in with its *Sermon*, or excitation to *Repentance*, and *All* are conjured to *hearken* to it.

This (considering how the *words* are made obscure by an *Elipsis*, which the most *Critical Commentators* have several *Methods* of *filling up*) I do conceive to be the *plainest* and most *satisfactory* scope of the words in Hand. *The Lords Voice cryeth unto the City, and the man of wisdom shall see thy Name.*

Hear ye the *Rod*, and who hath appointed it.

§. 4. The Text in the *General*, or in the *Great*, does present us with an *Embassy* from *Heaven* to *Earth*; which being taken in the *Retail*, doth spread it self into these *Particulars*.

First the *Embassadour* here *employ'd*; and that is expressed to be the *Rod*.

Secondly the *People* to whom *directed*; And These are *imply'd* in the Pronoun *Ye*. My *Israel*, my *Chosen*, the peculiar Lot of mine *Inheritance*, *Audite Vos, hear Ye.*

Thirdly the *Audience*, or *Attention*, which is to be given to the *Embassadour*; *Audite, Hear.*
Last

Last of all we have the *Potentate* from whom the *Embassadour* is *dispatch'd*, described clearly by the *Periphrasis* of [Him who hath appointed it.]

The *first* and *second* of these particulars will be best capable of Discourse, not *severally* handled, but in *conjunction*. For the close Application of the *Embassadour* to the *People*, the *Rod* to *Israel*, will very seasonably afford us this *Doctrinal Proposition*.

That God Almighty is so far from conniving at, or not seeing Sin in his Children, (though the Tempter in these Times hath taught a great number of men to flatter themselves into Destruction by this Opinion,) that he hates, and will punish it, much more in Them, than in Those that are Strangers, and Aliens to him.

§. 1. Which to the end I may evince in the clearest Method that I can use, I shall first of all observe out of *Aulus Gellius*, (what He himself does observe out of *Plato's Gorgias*,) That there are three distinct ends for which Offenders are to be punish'd. Whereof the *first* is *dis capation*, for the Amendment of Offenders. The *second* *dis trahitio*, for the Benefit of such as are Lookers-on. The *third* *dis crimination*, for the Party's Satisfaction.

*Aul. Gell. l. 6.
c. 14. p. 224.*

faction who is Offended. And if we look on all Three, as they are applicable to God, in his laying on of stripes on the sons of Men; whether the End of his Inflictions is to redeem us from our Iniquities, or to fright Lookers-on from daring to do as we have don, or to make some Amends to his injur'd Goodness; we shall find him ever Just, after the measure that he is Merciful. And as he is kinder by much to the little Flock, which he hath tenderly Pent up in his rich Inclosure, than to the numerous Herd which are turn'd out into the Common, so is he rigider to the Sheep that rudely break out of the Fold, than to the Swine or the Goats that were never in it. For the better evidencing of which, let us consider his Rod of Justice with its three final Causes, and mark how fitly it tends to each.

§. 2. First I say the Rod of God is *carpna rās* *† exat*, (as Plutarch calls it,) the Med'cin, or means of Cure, unto the Souls of such men as are sick of Sin. So much the Med'cin, that Plato will allow it no other end; and Lucius Seneca looks upon it, as a Thing that can be useful for nothing else. *Nemo prudens punit, quia peccatur, sed ne peccetur.* We are not punished (saith he) because we have already sin'd, but only to the

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end

in p. 129. 129
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end we may sin no more. And his Reason is as plausible as the matter will bear. *Revocari prae-
rita non possunt, futura prohibentur.* Whatsoever
is past, is past all Remedy; And an evil of Sin
already don, no evil of Punishment can have the
power to undo. But what is future, and yet to
come, may be anticipated at present; and though
we cannot retrieve yesterday, we may wisely
provide against the morrow. Nay the sharpest of
Remedies is so desirable, where continuance in
Sin is the Disease, that when the Patient cannot
be cur'd, 'tis a kind of a Favour, to cut him off.
Interdum ut pereant, interest pereuntium. Even
Destruction it self is many times very Medicinal.
And many thousands had been undon, if they had
not perish'd. Sure I am that St. Paul was of this
opinion, when he deliver'd men up to Satan for
the Destruction of the Flesh, that their Spirits might
be saved in the Day of the Lord Jesus. And re-
flecting upon the words which were spoken by
Christ of his own Betrayer, Good it were for that
man that he had never been born; we may infer,
with good Logick, It had been good for that
man, to have liv'd very little beyond his Birth.
For when the Devil shall give a Visit to such an
Impenitent on his Death-bed, his wish will una-
voidably

Συλλέγοντες μὲν
τὸ ἴδιον ἀπο-
λείμεν. Δα-
νιῆλ, Helio-
dor. lib. 1.

1 Cor. 5. 5.

Mar. 14. 21.

ἡ ψυχὴ ἡμετέ-
ρα τὸ κατὰ σαρ-
κὸς, ἐκ τοῦ
σαρκώδους καὶ
ἐκ τῆς κατὰ σαρ-
κὸς ψυχῆς.
Plotinus Enn.
1. 1. 7. p. 62.

voidably be one of these two; That he had led his life better, or sooner dyed. So clear a Truth as this is the very Heathens could discern by the light of Nature. Not Plotinus only the Platonist, but Alexis the Comœdian.

Alexis in
μαρτυρι.

Τὸ μὴ γινῆς μὴ καὶ τὸ γινῆαι ἴσ' ἀπὸ,
'Ἐστὶν γίνεσθαι, αἷς τὰς αἰσ' ἔχον τίλλει.

That is, the first Degree of Happiness, is not at all to receive a life; And the next, is to leave it early.

§. 3. To make my meaning more plain by a familiar Illustration; Admit the Arm or the Legg of any mans body is gangren'd, we do not say it is the Cruelty, but the Skill of the Chirurgion to cut it off. And if the Patient being angry shall expostulate with the Artist in such a Case, or demand by what Authority he does such things, St. Chrysostom tells him he may Answer, ἡ τέχνη ἢ βία, αἷς ἢ νόσος. Dost thou ask me, honest friend, why I cut thee off a Limb? That which gave me this Authority was my Art, and thy Disease. My Art inform'd me 'twas to be don, and thy Disease bid me do it.

Crysof. ad 2.
Cor. 7. 13.

Cuncta primum
tentanda, sed
immedicabile
vulnus Ense
recidendum
est, ne pars
sincera trahatur.

Crudelem Medicum Intemperans Aeger facit.

Apul. de Phil.
l. 3. p. 48.
 49.

Si nequicia
miserus facit,
miserior sit
neceſſe eſt diu-
turnior nequā,
quos infelicif-
ſimos eſſe judi-
carem, ſi non
eorum maliti-
am ſaltem
mors extrema
ſiniret. Boeth.
de Conf. Phil.
loſ. l. 4. p. 150

Mali cum
Supplicio ca-
rent, ineſt iis
aliquid alte-
rius mali, ipſa
Impunitas.
— Multo igitur
infeliciores
sunt Improbi
iniuſti & impu-
nitate donati,
quā iuſti &
ultione puniti.
Id. ib. p. 152.

And then conſidering how much the *Soul* is more preferable to the *Body*, than the *Body* can be to a *ſingle Member*, I cannot chooſe but aſſent to that *Platonick Aphoriſm* in *Apuleius*, *Gravius & acerbius eſt omni ſupplicio, ſi noxia impunitas deferatur*; that to the wicked, in this world, the greateſt Punishment is Impunity. For Remedy being by Nature very much better than *Disease*, and ſo a *deſperate Remedy* than a *deſperate Disease*, it muſt neceſſarily follow, that to a *ſinner* who is *Incorrigible*, *Death* it ſelf becomes a *Curteſy*. The reaſon is, becauſe it renders him *leſs unhappy*, than he would otherwiſe have been. For that even in *Hell* there is *Room* for *Curteſy*, is juſt as clear as that the greater infer's the *leſſer Damnation*, *Mat. 23. 14*. And as one *Star differs from another Star in Glory*; ſo in the *Territories of Darkneſs*, we are told of a difference between the *Sodomites* and the *Jews*, *Mat. 11. 23, 24*. and ſo we read of great difference between the puniſhments inflicted on ſeveral *Servants*; ſome whereof ſhall be beaten with many *ſtripes*, and ſome in compariſon with but a *few*. *Luk. 12. 48*. Now they who know what it is, for the *unjuſt* to be reſerv'd unto the *Day of Judgment* to be puniſhed, (*2 Pet. 2. 9.*) will ſoon confeſs

sefs it to be a *Truth* which is asserted by *Boetius*, (however an *Infidel* may be so dull as to believe it a *Contradiction*,) That wicked men are Then plagu'd with the more grievous kinds of punishment, when they are thought by standers-by to escape unpunish'd. And clear it is that That Tradition of the wandering *Cartophilus*, who had been *Janitor* (saith *Cluver*) to *Pontius Pilate*, (whether *Truth*, or *Fiction*,) does shew a good part of *Christendom* to have been strongly of this Opinion. For it seems they could not invent a severer Punishment to the *Jew*, for his having contumeliously struck our Saviour, as he was going from *Pilate's House* unto the *Place of Execution*, than that our Saviour should condemn him to an *Immortality* upon *Earth*; to wander up and down in several parts of this world, beaping up wrath against the day of wrath, and then only to fall, when all the world must rise again. And if 'tis so in good earnest, as it hath hitherto been contended, That previous Punishments are conducing to the Amendment of a Sinner, and conducing in such a measure, that even Destruction is for his Interest, when past Amendment; sure God will not withhold it from the unworthiest Subjects of his Dominion, much less from

*Cui sententia consequens est, ut tum de-
mum gravio-
ribus supplici-
is urgantur,
cum impuniti,
esse creduntur.
Id. ib. p. 153.*

*Cluverius in
Rudolpho Se-
cundo ad an.
1600. p. 759.
760.*

from *Them* who are the *Children* of his *Houſhold*. If *Pharaoh* the *Drudge* be once admitted under his *Cure*, ſure *Joſeph* the *Darling* ſhall much more be ſo. For the *firſt* and *chiefeſt end* of our being ſo judged as to be *chaste'n'd* in the world, is *ἵνα μὴ κατακριθῶμεν*, that we may not ſo be judged as to be *damned* with the world. 1 *Cor.* 12. 32. And therefore ye that pretend to be *none* of their *number*, who by being *uncorrected* are known to be *Baſtards* rather than *Sons*, (*Heb.* 12, 8,) *Audite Vos Virgam, Hear Ye the Rod.*

§. 4. The *Second End* of *Punishment* is *οἰ παγιδευμα*, for the *Benefit* of ſuch as are *Lookers-on*. And it tends to their *Benefit* in *two reſpects*. *Fiſt* by removing an *Example* of *Sin*, which might otherwiſe make them *worſe*, and next by ſhewing one of *Punishment*, which hath an *Apri-tude* at leaſt to make them *better*.

§. 5. For the *firſt* of theſe two there is very great *Reason*. Becauſe your *Exemplary Sinners* are ſuch a *publick* ſort of *Miſchiets*, ſuch *Epidemical Diſeaſes*, that *Seneca* looks upon them as on *Venemous Beaſts*, and profeſſeth he would deſtroy them with the ſame temper of mind, where-

wherewith he would chop off a Vipers Head ; left by permitting them to live, and to fill the Aire with their poison, they should happen to be contagious to all that neighbour within their stentch. So that Seneca (it seems) was a kind of a Zelot, though not a Jew ; and spake at the rate at which Phineas acted ; who finding Zimri and Cosbi in their openfac'd Villany, dispatch'd them both in as great hast, as a man would have us'd to a couple of Serpents. And indeed he had reason for what he did. For as the rational kind of Viper is more malignant than any other, so of that sort too the most destructive is the religious ; (such I mean as are reckoned such, by their putting on Godliness for a Disguise.) There are no such false fires for the leading of Passengers out of their way, as the reputed People of God when they once turn straglers. For as their good Conversation is the Decoy of Heaven, and brings in Proselytes to God ; so their scandalous example is the Pandar to Hell, and makes Clients for the Devil. If the People of God refuse the Love of the Truth, how shall the Heathens then embrace it, to whom it is but seldom, if sometimes offer'd ? If Judah her self become an Harlot, Babylon is confirmed in all her Whoredoms. And if

2 Thef. 2. 10.

1 Kings 18.
21. &c.

*Æstimari de
Cultoribus suis
potest ille qui
colitur. Quo-
modo enim
bonus Magister
est, cujus tam
malos vide-
mus esse Dis-
cipulos? Sal-
vian. de Gu-
bern. Dei. l. 4.*

Deut. 7. 6.

if *Israel* worship a *Calf*, how shall *Egypt* not be *Idolatrous*? when there ariseth a *Dispute* betwixt the *Jews* and the *Gentiles*, (as once betwixt *Elijah*, and the *Prophets* of *Baal*,) whose *God* is the truest, and so the fittest to be adored; The *Jews* have need to prove *Theirs*, as well by the *Sanctity* of their *Lives*, as by the *strangeness* of their *Miracles*. Else the *Gentiles* will conclude them, not to have the truer *Prophets*, but the skilfuller *Magicians*. And all their *signes* which are drawn from *Heaven*, will pass but for *Sorcery* fetch't up from *Hell*. *David* laid so great a stress upon this one consideration, that when an evil *Example* was shewn in *Israel*, it was his first and greatest Care to have the matter kept secret from those without, 2 Sam. 1. 20. knowing well that the *Example* of a scandalous *Israel*, would soon redound to the discredit of *Him* that had owned them for his *People*; And that it is the usual *Custom* of the giddily-unjust and censorious world, to pass their Judgment upon the *Master*, by the *Behaviour* of his *Servants*; to make an estimate of the *Father*, by the *Breeding* of his *Children*; and so to measure the *God* too, by the practice of his *Votaries*.

§. 6. Now

§. 6. Now since *Experience* it self, as well as *Scripture*, doth serve to prove it a *disgrace* to the *Truth* of God, for the *Professors* of the *Truth* to hold the *Truth* in *unrighteousness*; Can we imagine it to be *likely*, that God will *harden* the *Pagans* Hearts by the prosperous example of *Israels Sin*? no, he will *mollifie* them rather by the publick Example of their *Correction*, (which is the *second* of those *Respects*, in which the punishment of Offenders is for the *Benefit* of such as are *lookers on*.) So he once tells them by the Prophet *Ezekiel*, (*chap. 5. vers. 7. & 8.*) That he will punish them in the sight of all the Nations round about. Nay so he tells them in one Chapter no less than 4 or 5 times, (it is the 39. of the same *Ezekiel*,) I will not let them pollute my Name any more, and the Heathen shall know that I am the Lord. (*ver. 7, 21, 24.*) And again, (*ver. 26, 27, 28.*) They shall bear their shame, and be led into Captivity among the Heathen, that God may be sanctified in them in the sight of many Nations. And why is all this, but that their *Sufferings* for sin may be as *Exemplary* and *publick*, as their *Sins* for which they suffer? God will be very far from giving a just occasion, of his being ill thought of amongst the Heathen; They shall be far from

T finding

Zack. 11. 2.

1 Pet. 4. 17.

Deut. 17. 13.

finding Him to be a Sanctuary for sinners, remaining such. When Israel will not hear, they shall feel his Rod; and the Rod shall be so laid on, that even Edom and Thilistia shall hear its Voice. And the Voice of this Rod shall be like that of the Prophet Zachary. *Howl Firr Tree, for the Cedar is faln; howl O ye Oaks of Bashan, for the Forest of Vintage is cut down.* The Voice of this Rod shall be heard in Babylon; and it shall make the same Inference, which St. Peter did when he was there. If Judgment begin at the House of God, what shall their end be who are not obedient unto the Gospel? I will shut up this point with that of Salvian. *Deus partim gladio, partim exemplo corrigit, ut omnibus simul & coer-cendo censuram & indulgendo pietatem probaret.* God does partly punish by stripes, and partly by Example, (that is, partly by the stroke, and partly by the voice of his Fatherly Rod,) that at once he may testify to the world, as well his Justice, by the one; as by the other, his Longanimity. This is said by God in Scripture to be a great end of Punishment, *That all the People may hear, and fear, and do no more presumptuously.* And therefore Ye that have been hetherto the greatest strangers to Affliction, by the Injoyments
of

of your *Peace* in a Time of *War*, and of abundance of *Plenty* in Times of *want*, and now of *bodily health* in a Time of *sickness*; who seem to look as *unconcern'dly* on the *miseries* of your Brethren, as if yourselves had an *exemption* from all *Adversity*, and were seated above the *level* of all God's *Arrows*; *Audite Vos Virgam*, hear T E the *Rod*.

§. 7. The *Third End* of Punishment is *reus indignum*, for *Revenge*; that is, (as *Aristotle* interprets it) to repair the *honour*, and to satisfy the *Justice* of that *Authority*, which the *Transgressions* of a Sinner appear so highly to have *offended*. And in this respect also, as God is *just* to all in *general*, so to his *People* in *particular* he is *severest*. He is very much offended with the *Adulteries* of the Harlot, but more with the *Whoredoms* of an *obliged Spouse*. If the *Doves* which have an *house* on purpose erected for their *Reception*, shall fly away from that *House*, to be *Birds of Prey*, they deserve by so much a greater punishment, than *Crowes* and *Harpies*, by how much the more they were *cared for*, and with a more *peculiar Providence*. So by the same proportion of *Justice*, God will much sooner

ὅτι ἀνίδιον
ἵνα, ἵνα
ἀποκαταστήσῃ.
Arist. Rhet.
l. 1. c. 10.

Isa. 10. 5.

scourge the *Flocks* of *Joseph* for their wandrings, than the *Kine* of *Bashan*, because there is much a richer feeding in the *Plains* of *Jordan*, than on the *Mountains* of *Samaria*. Now he whips them with *Babylon*, That * *Rod* of his *Anger*. Anon he beats them with *Egypt*, That * *Staff* of his *Indignation*. And if That will not serve, he hews them down at last with *Rome*, which we may call (by good *Analogie*) the *Axe* or *Hatchet* of his *Fury*.

§. 8. And if now after the *Jews*, the *People* of *God* under the *Law*, we reflect upon our selves, who are his *People* under the *Gospel*, observing whether we have been falling, as well as from whence, (from the most *Christian*, the most *Reform'd*, and the most *Disciplin'd* sort of *People*, to the most *barbarous*, the most *profane*, and I wish I may not say, the most *disorder'd* in all the world,) we shall find this difference betwixt the *Heathens* and our selves, That *They* indeed are a *diseas'd* *People*, but we commonly a *relaps't* one. *They* indeed do *disavow* the *Lord Jesus* in their words, But we *deny* him in our works. *They* indeed do not receive the *Love* of the *Truth*, But we *refuse* it. *They* indeed are

Errone-

Erroneous in a very deep measure, but (which is infinitely worse) how many amongst *Us* are grown *Heretical*? In so much that whilst *They* do only want a *Physician*, the generality of *us* do stand in need of an *Executioner*. And now, to compare our selves with some of our *Fellow-Christians*, (those I mean in the *Church of Rome*,) whilst *their Church* is called the *Whore of Babylon*, do not they call *ours* the *Whore of Babel*, though not with any *Truth*, yet with some *Plausibility*? there being a *Babel* in our *Nation*, though not in our *Church*? and many parts of this *Nation* being become so much the *fouler*, (I will not say *for having been*, but) since the time of her *being swept*, that for one *Devil of Popery* She hath been *dispossessed of*, She may be thought (by the *Care of Rome*) to have given entrance unto *seven*. It is therefore (as it proves) our unhappy Privilege of having once drawn nearer, not only to the *Mercy*, but to the *Holiness* of God, than other *Nations*, that God is the readier now in *Justice* to stand the farther off from *us*. And if by a seasonable *Repentance*, we do not recover our *first Approaches*, 'twill be as tolerable for *Rome* in the last great Day, as for *Us* of this *Nation*. And so (on a Parallel supposition)

fiction) it will be somewhat more tolerable for Jerusalem, than for Rome; for Ægypt, than for Jerusalem; for Babylon, than for Ægypt; for Scythia, than for Babylon; and for the wild Salvages, than for them all.

§.9. Ye will consent the more readily to what I say, by considering those words of our blessed Saviour, *Luk. 10. 15. And thou Capernaum which art exalted to Heaven, shalt be thrust down to Hell. Therefore to Hell, because from Heaven.* For the higher any one is, by so much greater must be his Fall. When the Eagle in the Apologue caught up the Shell-Fish into the Clouds, it was to break it the more infallibly by letting it fall upon the Stones. And though indeed the God of Heaven never takes any into his favour, to the end he may give them the greater Fall; yet when such will needs fall from their highest Station, they must needs be the unlikelier to rise again. They being so broken by their Fall from so high a Pitch, that hardly any thing can joyn them, or make them whole. For, in our Saviour's own phrase, *They will be grinded to Powder.* And 'tis obvious to infer from those other words of Christ, *Sin no more, lest a worse thing come*

unto

Heb. 5. 4, 5, 6.

Mat. 21. 44.

unto thee, (Joh. 5, 14,) That God will punish Malefactors, as well in regard of the *Benefits* they have received, as for the *Sins* they have committed. And therefore ye that make it your Boast, That ye are *Members of a Christian Reformed Church*, not the *Children of Hagar*, which is Mount Sinai, and which gendreth to Bondage, but of *Jerusalem which is above*, and therefore *Children of the Promise*, whereby ye have the priviledge to call him *Father*, who by *Them* that are without, is to be look't upon only as a *Creator*, and a *Judge*; And by your being more obliged than other men, are grown by so much the more accountable; *Audite Vos Virgam, Hear Ye the Rod.*

Confer John
5, 14. cum
2 Pet. 2. 20,
21.

Gal. 4. 24,
25, 26.

§. 10. But (Lord) how many have we known, in these last and worst times, who (like Hiel the Bethelite in the Building of Jericho) have laid the *Foundation* of their Greatness in their *First-born*, and set up its *Gates* in their younger *Children*, and yet have been deaf as any *Adders*, to the *Voice* of God's *Rod* in so clear a Case? Unto how many of our new *Builders*, who have cemented their *Walls* with the price of *Bloud*, and have set their *Nest on high*, (with a presumption to be deliver'd from the *Power of Evil*,) hath the

1 King. 16. ult.

Jer. 8. 6.

the well-instructed Stone cry'd out of the Wall, and the Beam out of the Timber made answer to it, who yet have stop't their Eyes and Ears against the Messages of the Rod that hath spoken to them? *I hearkened and heard,* (said God heretofore of his People Israel,) *but no man repented him of his wickedness, saying, what have I don? every one turned to his Course, as the horse rusheth into the Battle.* And we do commonly so resemble that senseless People, (as to the Callousness of our hearts, and inconsiderateness of mind,) that whensoever God dispatches any Embassadour of his Displeasure, although he speaks so loud, that it is hard not to hear him, yet we commonly care so little, as that we seldom or never give ear unto him. Or if perhaps we are attentive to the Voice of Gods Rod, yet we are deaf to the Message on which it comes. Whereas the Audience and Attention which God requires, is rather meant of the second, than of the first of these two. We are not to hearken how it sounds only, but to consider what it says too. Every lash of Gods Rod should make us reflect upon a sin. And as Joseph's false Brethren, when they were brought into Distress, did straight reflect on that Distress into which they had brought their Brother

Brother Joseph ; so if at any time we are groaning under the Miseries of a *War*, we should examine how many ways we *abus'd* our *Peace*. If at any time we are brought into some great Degree of *Penurie*, we should consider if we have not *abus'd* our *Plenty*. And if at any time (as of late) we fall into Times of general *sickness*, we should reflect on those Sins which have been the great *Abuses*, and so the *Forfeitures* of our *health*. Might I ground a conjecture touching the *Message* or the *Cause* of our present *Rod*, from the words of three Prophets, ^a *Habakkuk*, ^b *Namum*, and ^d *Ezekiel*, I should be prompted to consider, how many *Houses* in the late Times have been *built with Blood*. And *Blood* we know hath a *Voice* ; yea, and *such* a *Voice* too, as ^c *cries* to *Heaven* for *Revenge*. And being the *loudest* of *Cryers*, 'tis soonest *heard*. But yet the *lover* of *Souls*, who is a *God* ready to *Pardon*, in the midst of his *Judgments* remembreth *Mercy*. From whence it is, the *Lords Voice* does *cry aloud* unto the *City*, that the *Voice* of the *City* may *cry as loud* unto the *Lord* ; and that the *Voice* of mens *Tears* may even *drown* that of *Blood*, as the *louder Stentor*. Certainly nothing but *Repentance* will be able to *cry* up those hovering *Judgments*, which our Na-

Gen. 42. 21.

^a 2, 12.

^b 3, 1.

^d 24, 9.

^c Gen. 4. 10.

tional Sins have been *calling down*. Nor can any *other Repentance* cry *louder* unto God than our *Sins* have don, but that which brings forth *Amendment*, and change of life. And this does lead me to the *Audience* which God would have given to his *Embassadour*, the third particular in the *Division*, and next in order to be consider'd.

Audite Virgam,
H E A R ye the Rod.

§. 1. Hear the *sound* of God's Rod, and hear the *sense*, or *signification*. For as the *Voice* of his Rod is *double*, to wit the *lashing of the Aire*, and the *beating upon our shoulders*; the former, when he *threatens*, and *only threatens* to inflict it, the later, when he *proceeds* to put his *Threats* into *Execution*; so the *Message* which it brings us is *double* too; for 'tis *expostulatory* in part, as when it *chides* us for our *Sins*; and in part it is *exhortatory*, as when it *presses* us to *Repentance*. Such is the admirable contrivance and disposition of Gods *Inflictions*, that they commonly speak his *Mercy* at the same instant with his *Justice*. As if it were not sufficient that his *Ballance* is equal, and that he puts *Punishment* into *one Scale*, as we *Offences* into the *other*; He

He makes the *Punishment* many times to have such a *similitude* with the *Sin*, as that the Patient may see his *Malady* in the *Nature* of the *Means* which are meant for *Cure*. Thus in that famous Controversy 'twixt *God* and *Sodom*, we may observe an *Analogie* as well of *Likeness*, as of *Proportion*; for besides that his *Judgment* was just as *general* as their *Sin*, and only a *Lot* exempted from the *one*, who only was guiltless of the *other*; they were *apposutely* burnt with *Fire* of *Brimstone*, as before they had been with the *Fire* of *Lust*. And as their *Lust* was *contrenatural*, although from *Hell*; so likewise was their *Fire*, because from *Heaven*. Thus when *Corah* and his *Confederates* (the very first *Levellers* we ever read of) had widely open'd *Their* Mouths against *Moses* and *Aaron*, straight the *Earth*, by way of *Talio*, open'd *hers* against *Them*. No sooner were their *Throats* become open *Sepulchers* for the Burying of their *King* and their *Priest* alive, but straight it follows in the Text, that *they* were *swallowed up quick*. And thus as *Josephs* cruel *Brethren* would not hearken to His Request, when he besought them in the anguish and in the bitterness of his *Soul*; so for three dayes together He would not hearken unto

μαδίσματα,
μαδίσματα.

Gen. 42. 21.
vers. 17.

Theirs, when in the bitterness of their Souls they had sought it of him. And so, as *Dives* denied *Lazarus* a Crum of bread to stay his hunger, he was denied by the same *Lazarus* a drop of water to cool his Throat. But we need not go further to find out Instances of the Harmony, betwixt the Punishment of Sin, and the Sin it self, than to the words of the Commission with which the Rod was here sent to the men of *Israel*. The Lords voice cryeth unto the City. And first it crys for Attention, *hear Ye the Rod*. Next it cries as an Herald, that is, it Proclaims the Sin and Punishment of the People. *Are there yet the Treasures of wickedness, and the scant measure that is abominable? There's their Sin*. Then follows the Punishment, (vers. 14.) *Thou shalt eat, but not be satisfied*. Again the Rod of God saith, (vers. 12.) *The rich men thereof are full of Violence*. Whereupon it denounceth, (vers. 15.) *Thou shalt sow, but thou shalt not reap; thou shalt tread the Olives, but not anoint thy self with Oyle*. Nor is there any thing more equal, than that wicked men should suffer the hainous things that they have don; that the covetous Oppressor should be Plagu'd with Penurie; and that They who have grinded the very faces of the poor,

poor, should finally be famish't for want of Bread.

§. 2. But let us divert our thoughts a while, from the Times of the Text to these we live in. For God hath sent such an *Embassadour* unto Us of this Nation, as heretofore to the People Israel. And it is now a great while, since our *Guilt*s have risen up into a Rod of wickedness. I mean the Rod of Gods *Anger*, by which our wickedness is corrected. It being more than twenty years, (and with but little Respiration) since his Rod has been speaking to us in several *Dialects* of severity. First of all it spake to us by Drums, and Trumpets, and by as many wide Mouths, as the Sword had made wounds in our English Nation; by lying Prophets in the Church, by prosperous Rebels in the State, by loss of honour, and of Religion, by Sacrilege, and Regicide, and other execrable effects of a Civil War. From which we have not yet enjoy'd more than a five years Respiration, when our Unthankfulness for That hath betrayed us to a greater and sadder Judgment. For so notable is the difference betwixt our War heretofore, and our Pestilence of late, That the former might be called a Rod of Chastisement, whereas the later began to look like a Beesom of Destruction. That Cor-
rected

Ezek. 7.11.

rected our Nation, but this did threaten to sweep it away. In a very long War there may be very few Battles ; But the Pestilence is an Enemy so very skilful to destroy, as that it makes both a nightly and daily Slaughter. It hath slain many more Thousands within the compass of a few months, than our War was found to do in as many years. Just so it was with the famous Pestilence in Thucydides. More Athenians were taken off by that invisible Arrow in a few dayes, than by all the great Armies of the Peloponnesians in diverse years. Invisible I call it, because it walketh in Darkness, and even at that very time when it destroys at noon Day. (Psal. 91, 6.) And 'tis fitly call'd an* Arrow, as well for the swiftness, as sharpness of it. For how swiftly did it fly (in Thucydides his Time) from Ethiopia into Egypt, from thence to Libya, from thence to Persia, from thence to Athens ? And how like an Arrow did it fly, (to give an Instance in our own,) as from Amsterdam to London, so presently from thence into divers Countries ? Nor did the swiftness of this Arrow exceed the sharpness of it at Athens. Where having kill'd up the Physicians, it bred a general neglect of all Indeaours of Recovery. It made them weary of their

Devo-

Thucyd. l. 2.
p. 129. ad p.
134.

ἤρξατο δὲ τὸ
μὲν πρῶτον ἐξ
αιθιοπίας, &c.
Ib. p. 129.

* Psal. 91. 5.

ἀνὰ λαὸν
μέλιστα ἔθνη-
σκον — ὅτε
ἐκ τῆς ἀνθρω-
πείας τῆς
ἐθνομίας, πάντα
ἀνθρώπων ἦν.
τελευτήσας τε
αὐτῶν ἀπίσ-
σαν, ὑπὸ τῷ
κακῷ πικρῷ
μύθῳ. Ib. p. 129.

Devotions, which at first they had imploy'd as the means of Cure. And, pushed on by their Impatience, to a * contempt of things Sacred, as well as secular, they grew elaborately Voluptuous in the injoying the goods they had, because they knew not how soon they might loose or leave them. None would enter on any work, as locking to dye ere they could end it. Nor did they fear any Breach of Law, as not believing they could live to be punish't for it. Again this Arrow is so noysome, as well as sharp, (and therefore fitly call'd by David the noysome Pestilence, Psal. 91, 3,) that it does many times kill with the Breath of life. Nay (which is much worse than killing,) it makes a man to be forsaken by the Wife of his Bosom, and even abhor'd by his inward friends; as Job acquaints us with the Acme of all his sufferings. Zosimus tells us of a Pest in the Time of the Emperour * Gallienus, which was so very much more fierce than the fiercest War, that all they suffer'd from their Enemies was light and moderate in comparison. Nay he tells us of a Pest in the Time of Gallus, (and in the Northern parts of the Roman Empire,) which coming presently after a War, λαλομένην ἀνθρώπων γένος διόδοιεν, destroy'd the whole of Mankind which

the

δὲ ἐχούσας ὅ,τι
γίνωσκαι, ἐκ
ὀλιγωρίας
ἀπεχρησθέντες, καὶ
ἐσθλῶν καὶ ὀπθῶν
ὁμοίως. Ib. p.
132, 133.
ὅτι ταχέως
τὰς ἐπαυρίσεις
καὶ πρὸς τὸ
τερπνὸν ἔξιν
ποιεῖσθαι, ἐφά-
μαρξεν τὰ τε σπεί-
ματα καὶ τὰ
χρήματα ὁμοί-
ως ἐχρήμαται.
Ib. p. 133.

Job 19, 17,
19.

* Λοιμὸς ἐπι-
βροχῶν τὰς
πόλεις, οἷον
ἐπὶ πρὸς τὴν
καὶ παντὶ τῷ
χρῶσι συνίστα-
ται μὴ ὥστε τὴν
βαρβαρὴν
συμφορὴν με-
τεωτίζεσθαι
ἀπὸ τῆς
Zosim. Hist.
l. i. p. 21.

ἐκ ἡπὸν δὲ τῷ
 παταχίδου
 ὑπερείσαντο
 πολίμους ἢ ὁ
 λοιμός πόλεως
 τε καὶ καμίας
 ὑπὸ νόμου
 — ἔπειτα πρὸς
 ἐν ὧ τοῖς
 ῥηάσας χει-
 ροῖς τῶν αὐτῶν
 αἰσθάνων
 ἀπώλειαν ἰσ-
 χασμένον.
 Zosim. Ib.
 pag. 14.

the War had left. There the Rod of God's Anger was improv'd into the Beesom I lately spake of. It was not only a pungent, but sweeping Rod. And truly such as it was *there*, it will be *here* when God pleases. For our greater means of Grace, and more abundant measure of knowledge, are apt to aggravate our Judgments, because our Sins. And if our Punishment is less, when our Sins are much greater than other mens, it is a just ground of fear, that we are not wholly pardon'd, but only temporally repriev'd, not acquitted from the present, but rather reserved for a future, and greater Judgment.

§. 3. Yet so little is this consider'd, and laid to heart in our English Nation, that our general unconcernedness in the miseries of others, and our apparent Inadvertency how much our own may be greater by seeming less, does pass with some for the greatest of all our miseries. For though the Rod of Gods Anger, hath been thus far the Rod of his tender Love too, that it hath sought to gain from us a Day of Hearing, first by its brushing in the Aire, and then by its beating upon our shoulders; yet so barbarous have we been in our Reception of God's Embassadour, that we have

have hardly yet allow'd it a patient *Audience*. We have not *hearkn'd* to the *Rod*, nor to him who hath appointed it. Nay so much are many of us become the *worse* for those Messages, which God had purposely designed to make us *better*, that we may seem to have abused his *special Grace* into an Instrument of becoming the more *ungracious*; And by a necessary consequence, to have so much of God's *Mercy* as to be *damn'd* by. For should a *Porphiry* or a *Julian* revive amongst us, and together with the *profession* compare the *practtice* of many Christians, they would have reason to admire, why a *great part* of *Christendom* should be rather call'd *Christians*, than by any other Name; why rather *Christians*, than *Antichristians*, considering how they live in a direct contrariety, at once to the *Doctrine* and *Life* of Christ. What have such men to do to take his Name within their mouths, whilst they hate to be reform'd, and cast his words behind their backs? (Psal. 50. 16, 17.) Do they not call Christ their King by the same kind of *Ironie* by which the Jews call'd him *Theirs*, when plating a Crown upon his Head, and putting upon him a Purple Robe, they said in the butterness of their Spirits, Haile King of the Jews? And just as

Joh. 19. 2. 3.

X

the

the Gnosticks heretofore, by owning *Christ* for their *Masters* whilst they were *servants* to the *Devil*, brought the *Christian Religion* into such *baire* among the *Gentiles*, that they esteem'd it a meer *Device* to legitimate *Parricide*, and *Incest*, and some such other enormous *Villanies*, as were not so much as to be nam'd, much less committed among the *Heathens*; so 'tis worthily to be fear'd, that when a sort of *Professors* amongst our selves, who call themselves *Christians*, and *Christians* of the *Reformation*, shall be spoken of in *Gath*, and published abroad in the streets of *Askelon*, the *Daughters of the Philistins* will too much *rejoyce*, the *uncircumcised* will greatly *triumph*. I say 'tis too much to be fear'd, (and cannot be too much consider'd, unless too late to be prevented,) least that *Christ* a second time should become through our means, *To the Jews a stumbling Block*, and to the *Greeks Foolishness*. The greatest comfort of hope we have left is *This*, That as the scandalous *Aspersions* which first were cast on *Christianity* were wash'd away by the *Blood* of the ancient *Martyrs*, and blotted out by the *Ink* of the learned *Fathers* of the Church; so our *Protestant Religion* may yet be vindicated and rescued from those *Aspersions*

Καὶ βλασφημίας ἐποιεῖται τῇ ἐνιμάτῃ κυρίῳ, διὰ τὴν ὑμετέραν ἀπεργασίαν.
Clemens Rom.
in Epist. ad
Cor. p. 62.

ons and Brands of *Schism* and *Atheism*, where-
with some of our Enemies already have, and
others are likely to stigmatize us, by the great
Piety of some, who do express it in their *Practice*;
by the *learning* of others, who do assert it with
their *Pens*; and by the *Martyrdom* of a third
sort, who have readily seal'd it with their *lives*.

§. 4. But be our *Fame* what it will, unless
our Nation shall so repent upon the *Preaching*
of the *Rod* which God is now holding over us,
as once the *Ninevites* did at *Jonah's*; or unless
it shall be spar'd for the few *Righteous* that are
within it, (as *Jerusalem* for the *righteousness* of
James the Brother of Christ, who was the first
Bishop there;) God will probably say to us, by
the *Rod of his Anger*, as heretofore to the *Assyri-
ans*, by his Prophet *Isaiah*. *I will rise up against
them, and cut off from England the Name, and
Remnant, and Son, and Nephew. I will also make
it a Possession for the Bittern, and Pools of Water;
and I will sweep it with the Beesom of Destruction,
saith the Lord of Hosts. Such is the Voice of
God's Rod, whereby it would fright us out of
our sins; which is the Negative part of a true
Repentance. It hath another sort of Voice where-*

*Isa. 14. 22,
23.*

Ezek. 18. 31,
32.

by it would *Woe* us to *satisfaction*, and *Reformation* of life; which is the *Positive* part of a true *Repentance*. And so 'tis easie to hear it speaking, as 'twere in *genere demonstrativo*, in that *persuasive* way of *Rhetorick*, wherein another holy Prophet did once bespeak another People in God's behalf. *Cast away from you all your Transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit. For why will ye dye ô house of Israel? For I have no delight in the Death of Him that dyeth, saith the Lord God. Wherefore turn your selves and live.*

§. 5. But *these* are no more than the *general Lessons* of the *Rod*. The *Lessons* it teacheth us in particular are more especially these *Three*. First it teacheth us to *reflect* on those particular *crying Sins* which have probably been the *Cause* of our present *Judgment*. Such as are *Sacrilege*, and *Simonie*, *Perjury*, and *Profaneness*, and *Impatience of the Cross*, *Schism*, and *Faction*, and an *Itch after Changes*, and that as well in the *Civil*, as *Ecclesiastical Estate*. Next it teacheth us the *Necessity* of *casting out the Accursed Thing*, however seemingly as *gainful* as *Achan's wedge*; Not an *Agag*, not an *Oxe*, not the *bleating* of a *Sheep*

Sheep is to be left in God's Ears, when His command is gon forth for the utter Destruction of an *Amaleck*. The choicest spoyles must not be sav'd, though it be for Sacrifice, when it stands in competition with our obedience. Lastly the Rod which at the present is threatening every one of Us, by whipping others into their Graves who are round about us, does teach humility and dejection to such as pride it in their persons, whether for the strength or the Bewty of them. It seeks to pull down their vain and exalted thoughts of Themselves, as well as to abate their contempt of Others, by making them to know whereof they are made, and by compelling them to consider of what materials they do consist. For if it is true, what is said by the Philosopher, ἡ τῶν πᾶντων γένεσις ἐκ τούτου διαλύεται. That natural Bodies are resolv'd into the very same Ingredients of which at first they were compos'd, And so that nothing is dissolvable into any other Principles, than those of which it does consist, and which it potentially contains; It cannot but follow that the Pestilence is the best Orator in the world, to speak the Frailty and the Filthiness of humane Nature; because it teacheth us into what loathsome and detestable matter, the fairest

Com-

1 Sam. 15. 3,
14, 20.

Verf. 22.

Complexions may be *resolv'd*, and that by a mouthful of *filthy Aire* too.

§. 6. If we shall therefore now consent, that God's *Rod*, as well as his *Prophet*, his *Deluge*, as well as his *Noah*, is still a *Preacher of Repentance*, let us impartially consider, whether the *sorrow* and *Anxiety* which the Calamity of the Time may have wrought within us, does proceed from a *Resentment of Sins*, or *Sufferings*. Whether it be a *Contrition*, or an *Attrition* only. Whether a *sorrow* that is *worldly*, and *worketh Death*, and by consequence is to be *sorrowed for*, or a *sorrow according to God*, which *worketh Repentance to Salvation*, and therefore is *never to be Repented*. If the first of these two, we ought to begg of God Almighty, that he will *add* to our *Patience*, rather than *take from* our *Punishment*; that he will *strengthen* our *shoulders*, rather than *lessen* our *Burden*; And much rather *sanctifie*, than *recal* his *Rod*. But if we find it to be the *second*, we must not pray for a *Remedy*, but rather for a *Paroxysm* of our *Disease*; and rather *exasperate* our *pain*, than too soon *assuage* it. We ought to be *sadd*ed for nothing *more*, than that we cannot be *sad enough*; & only *glad*, that
that

2 Cor. 7. 10.
II.

Ἰκετινισθη ὁ
θεος οἱ σωσι-
δότες ἡ ἀδικη-
μάτων ἡλεγ-
χισμοί, καὶ ἡ
οὐ μόνον
ἡμεῖς, ἡ παρῶ-
ναι φιλία
Jud. πρὸς τῶν
χρησίων. &c.
pag. 141.

that we cannot be so. For let the man of this world but imagin himself upon his Death-bed. And what then would he not give for the completing of that Anxiety, whereof he is now so over apt even to conjure for an *Abatement*? Afflictions help to make us happy even in this present world, if we have but the Grace to use them rightly; else they will make us the unhappier in that world which is to come. For without the right use, even the Grace of God it self does accidentally brighten our Condemnation. And though I never had yet such a *Roman Faith*, as to believe that there IS such a thing as Purgatory; yet, with submission to God's Oeconomy, I think the most of mankind might be glad there were. Because, it seems a very easy Composition with his Justice, to suffer Hell for a time, in order to happiness for Eternity. It concerns us therefore to pray, in this conjuncture of our affairs, that God will give us to drink of his bitter Cup, not as our Appetites shall crave, but as He in his wisdom shall judge expedient. Let him enable us to choose but this one Requisite for our selves, even His sanctifying Grace; And then in company with That, let him allot us what he pleaseth. Be it War, Pestilence, or Famine; be it

it *Ignomy, Overthrow, or suddain Death*. For as by looking upon our *Sins*, we cannot but see matter of *Terror*, whereby to hold us in constant *fear*; so by reflecting upon our *sufferings*, we may discern matter of *Comfort*, whereby to couple our *Fear* with *Hope*. I say 'tis matter of *some Comfort*, that God doth seem by his *Correction* to own us still for *his People*; that he does not severely suffer us to be *over prosperous* in our impieties; that he has not so *wholly left* us, as not to visit us with his *Rod*; but that at least he does vouchsafe us the *Mercy* of his *Judgments* to work upon us. And though he threatens to give us up to some of the *cruelest* of our *Enemies*, (such as are the *two plagues* of perfect *beggery*, and the *Pestilence*,) 'tis that he may not give us up unto our *more cruel selves*; that we may never indure the *Tyranny* of our own *hearts lust*, or live under the *Yoke* of our *vile Affections*. And therefore to the end we may rather *kiss*, than undutifully *repine* at his gracious *Rod*, which does so *charitably smite*, and would fain wound us into a *Cure*; let us continue to fix our eyes, as on the *Errand* on which it comes, so withal on the *Author* from whom 'tis sent. Which leads me to the *Potentate* by whom the
Embaf-

Embassadour is dispatcht, The last particular in the Division.

Hear ye the Rod, and who hath Appointed it.

§. 1. That the same Dispensation of the Cup of Trembling and Astonishment should not only have such *diverse*, but such *contrary* effects, upon the several Complexions it meets withal, as to be one mans *Restaurative*, and anothers *Poyson*, softning one into *Repentance*, and hardning another into *Despaire*; might seem a difficult kind of *Riddle* at the very first hearing, were it not that *this Accompt* may be given of it, That the one looks only *downwards*, and views the Rod of his *Afflictions* as meerly springing out of the *Dust*; whereas the other looks *upwards*, and acknowledges the Finger of Him that sent it. They whose *Spirits* and *Contemplations* are ever groveling on the *earth*, and look no higher than *second Causes*, are commonly *sorry* in their Distresses as men without *Hope*; whereas the men whose *Affections* are set on things that are *Above*, and with the *Lyncean Eye* of Faith can look on the other side the *Veil*, do so submit to, and comply with the will of God in their afflictions, as to desire it may be *don*, as well on *Earth* as it is in *Heaven*.

Y

I

I know not whether it is more to be fear'd, or hop'd, that God will never withdraw his Rod which lyes so heavy upon our *shoulders*, until he has first of all whipt us into the wisdom to discern, and into so much Humility as to acknowledge, That the *Original*, and *Increase*, and present Continuance of our *Plague*, hath not only arisen to us out of natural Causes, (much less out of fortuitous,) to wit from *Atomes*, or *Insects*, or from I know not what malignant and secret qualities in the *Aire*; but from the wrath of a provoked and jealous God, for the most brutish unconcerdness and Impenitences of Men. The *Plague of Pestilence* being a Rod of so astonishing a Nature, that though the *Heathens* look'd upon it as a thing rooted in the *Earth*, yet they thought it laid on by an hand from Heaven. The * *Carthaginians* at *Syracuse*, and the *People of Tolouse* in the time * of *Brennus*, ascrib'd the Cause of their several Pests unto the *Anger* of their Gods for the Sin of *Sacrilege*, and fled for Refuge to *Restitution*, as the great means of their Recovery. And however *Diodorus* did take upon him to assign the ^a natural Causes of the Pestilence that reign'd at *Athens*, yet he assures us that the ^b *Athenians* did look upon it as a Rod of supernatural

* *Diodor. Sic.*
lib. 14. p. 291.

* *Justin. l. 32.*
p. 271.

a τῇ ἐνδοξῇ.
τρεψὲς κακία.
τὸ μὴ πρὸς αὐτὴν
τὴν ἐνδοξάν.
Diodor. Sic.
l. 12. p. 100.
b Οἱ δὲ Ἀθη-
ναῖοι τὰς αἰτί-
ας τὴν φυσικὰς
καὶ τὸ θεῶν
ἀντιμαχεύον. *Id.*
ib. p. 111.

natural contrivance. Much *mòre* should we *Christians* impute the Cause of our Plague unto *God's Displeasure*; as being that that serves to *humble*, and *raise us up too*. For as 'tis matter to us of *Terror*, to *fall into the hands of the living God*, (*Heb. 10. 31.*) so 'tis matter also of *Comfort*, that we do not *fall out of the hands of God*; no nor yet into the hands of *relentless men*. For with *God* there is *Mercy*, and that in the *midst* of his *Judgments* too; whereas the very *tender mercies of men are cruel*, (*Prov. 12. 10.*) *God does not afflict willingly, nor grieve the children of men*; and when at last he is fain to wound, 'tis to the end that he may *heal us*. But *men to men* are so *inhuman*, that they will commonly *break our heads* with their *pretious Balmes* too. And therefore *David* having his *Option* betwixt the *Sword of the Lord* (for so the *Pestilence* was call'd) and the *Sword of man*, did soon determin to choose the former. *Let me fall now* (says he) *into the hand of the Lord, (for very great are his Mercies,) but let me not fall into the hand of men.* 1 Chron. 21. 13.

§. 2. If we look back upon the *Church* whilst she was yet but in her *Childhood*, and consider her *Tribulations* as far as from *Nero* to *Dioclesian*, we may observe how mens reflections upon the

Euseb. Eccl.
Hist. l. 7. c. 17.

* Diod. Sic.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
אֲנִיכָא תִּשְׁמְרֵנוּ
נָא.

Wisdom and Goodness of God's Oeconomies, did smooth the face of Death it self, as 'twas inflicted by the Rod of Divine Appointment; and made her Children even to Court it, how grim soever it became by its greatest Torments. Amongst a thousand Examples which might be given of this Truth, I shall not trouble or detain you with more than one. In that dreadful and most bloody Sedition at Alexandria (just as if Cadmus had sow'd his Teeth in that fruitful Soil,) when the Gulf of Arabia became a red Sea indeed, which before was only call'd so by either a * figure or a mistake; when that Sea was so polluted with Blood and Stench, that had its water been to be wash'd, all the Ocean (saith Dionysius) had been too little to wash it clean; and when, in consequence of This, there was a Pestilence so extream, as that there was not one House wherein there was not one Carcass; They that were Gentiles in the City were every whit as much terrified, as if Moses once more had turn'd their waters into Blood, and had afflicted that Place with the sad repetition of all his Judgments. Whereas the Christians on the contrary, who to their War and their Pestilence, had a third Plague added, (That, I mean, of Persecution,)

tion,) were so far from *sinking under*, that rather of the two they *injoy'd* their sufferings. Whereof the reason in *Eusebius* is only this, that they *heard* not the *Rod* only, but had regard unto *Him who had laid it on*. And so they look't upon their *judgment*, *οὐκ ἡμετέροις ἐκρίμαται*, as the *Test* or *Touchstone* of God Almighty, for either the *Triall* of their *Patience*, or for the *Exercise* of their *Faith*, or for the *Proof* of their *Fidelity*. So extreemly much it is for any mans *Interest*, and *Ease*, when the *Rod* of God is sent in a *Message* to him, that he consider *why* it comes, and *by whose Appointment*.

§. 3. And indeed to speak Truth, whosoever like the *Heliotrope* that is still intent upon the *Sun*, or like the *Pilot* in a *Ship*, who, though the *waves* and the *wind* do both *conspire* his *Disturbance*, does keep his eye the more carefully on his *Compass* and his *Star*; I say whoever is this *steady*, well *byass'd* Christian, that is not *afraid* for any *evil Tidings*, and though his *heels* are tripp'd up, yet his *Heart standeth fast*, and *believeth in the Lord*; He is the *Person* of the world, that *leads* the world into *Captivity*. And is not only plac'd above the *level* of *Fortune*, but (as
slippery

Psal. 112. 7.

Psal. 121. 1.

2 Sam. 15. 26.

slippery as she is,) seems to have caught her within his Net. He seems to have gotten the *Gladius Delphicus*, that *Catholical* kind of Sword, by which he easily cuts asunder all the Difficulties of Life. For if he dwell amongst those that are *Enemies unto Peace*, who, when he speaks to them thereof, make them ready to Battle; behold his Remedy is at hand, whilst he can say with King David, *I will lift up mine eyes unto the hills from whence cometh my help.* Nay if his Troubles are yet enlarged, so as they that destroy him guiltless are mighty, and do not come into Misfortunes like other men; yet his Remedy is at hand still, whilst he can say with David too, *Verily there is a reward for the righteous, doubtless there is a God that judgeth the Earth.* Nay if a Messenger come and tell him (as heretofore 'twas told David) that he who came out of his Bowels does seek his Kingdom and his life; still his Remedy lies in this, that he can say with David still, *Behold here I am; if the Lord say, I have no delight in thee, let him do with me as it seemeth good to him.* Nay if *Isaiah* bring him a Message, that all the Possessions of his house shall be led captive into *Babylon*, and that the Sons which Issue from him shall be taken away by force, to serve as *Eunuchs* amongst

amongst the Heathen; yet still his Remedy is at hand, whilst he can answer with Hezekiah, Good is the word of the Lord which thou hast spoken. Nay if the Devil besiege his Patience with all the wittiest of his Engines, and reduce him from his great Affluence, unto his Potsherd, and his Byles; yet even then he hath his Remedy, whilst he can ask with holy Job, shall I receive good things at the hand of God, and shall I not receive evil also? The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. Nay if a Samuel bring him Tidings, not of a private Judgment only, [that the Iniquity of his house shall not be purg'd with Sacrifice,] but of a publick Judgment also, (which whosoever shall but hear shall find that both his ears shall tingle,) to wit, That even the Ark of the Lord is taken, and that the glory is departed from Israel; yet even then he hath his Remedy, whilst he can say with good old Eli, It is the Lord, let him do what seemeth him good. To conclude with an Instance much neerer Home; Admit the Dutch and French Armies should come upon us whilst we are sick, as Simeon and Levi fell on the Shechemites when they were sore; And so should be the same to us, which both Egypt and Assyria were once to Israel, to wit the Rod

2 Kin. 20. 19.

Job.

1 Sam. 3. 11,
18, &c.

Gen. 34. 25.

Rod of God's Anger, and the Staff of his Indignation; yet if We are his Children, and They his Rod, let us but strive as little children to be the better for our Correction, and 'twill be natural for the Father to cast his Rod into the Fire.

§. 4. Which being seasonably premis'd, we are no otherwise to *bewail the Rod of God* upon our Country, then as we have either by our *Sins* helpt to *betray* her to its Infliction, or have not been *helping* by our *Prayers* to *ease* her of it. Let us *repent* us of the *first*, and betake our selves unto the *second*, and then *submit* the event of *All*, to his Disposal who hath appointed it.

To him therefore who is able to keep us from falling, and to raise us when we are down, and to present us being risen, before the Presence of his Glory with exceeding Joy, To the only wise God our Saviour, be ascribed by Us and by all the World, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this time forwards for evermore.

F I N I S.

Concio Synodica
DE POTESTATE
ECCLESIASTICA,
A D
CLERUM ANGLICANUM,

E X
Provincia præsertim Cantuariensi, in Æde Paulinâ
Londinensi habita

VIII. Idus Maias, MDCLXI.

Concio S. n. d. i. c. i. o. n. i. s.

DE IUSTITIA

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REVERENDISSIMO
IN CHRISTO PATRI
AC DOMINO,

D^o GUILIELMO,

Archiepiscopo Cantuariensi; Totius Angliæ
Primate & Metropolitano;

REVERENDIS DOMINIS
EPISCOPIS;

Totique Clero Anglicano, Decanis, Archidia-
conis, aliisque Compresbyteris, ex singulis
Dioecesibus, & Cathedralibus Ecclesiis,
Provinciæ præsertim Cantuariensis, in Sy-
nodo Londinensi, Auctoritate Regiâ Con-
gregatis,

T. P.

Ἐλεχτόπερος τῷ ἐν τῆς τάξεως

Γεγραμμένος, Hoc Ἐξαήμερον

Qualecunque

Dicat Dedicatque.

Z 2

18

IN THE MATTER OF THE

ESTATE OF

JOHN J. HARRIS

DECEASED

VS.

JOHN J. HARRIS

ET AL.

IN THE MATTER OF THE

ESTATE OF

JOHN J. HARRIS

DECEASED

VS.

JOHN J. HARRIS

ET AL.

Actorum Capite quindecimo, versu 28. à
sanctâ Synodo Apostolicâ sic
scriptum legimus ;

*Visum est enim Spiritui Sancto & nobis, nihil ultra
imponere vobis oneris, quam hæc Necessaria.*

§. 1. **Q**uemadmodum olim apud veteres
mos hujusmodi inolevit, ut opus
aliquod sive arduum, sive augu-
stum aggressuri, in ipso operis quasi vestibulo
à summo Numine auspicerentur ; pari modo,
(quod benè vertat,) opus arduum Augustumq;
(si quod aliud) aggressuro, (Reverendissimi ad-
modum in Christo Patres, vosque quotquot ad-
estis, viri & Fratres dilectissimi,) liceat mihi
vobis omnibus (si cum Sancto Psalmistâ loqui
deceat,) ex ^{* Eusebii} poculo propinare.

* Psal. 116.
13. Illud Po-
culum Salutis

dicitur, quod est reverà *ἡ χάρις*, seu gratiarum *αἰτία*, de omni salute quam Deus in me
contulit. Vide Jun. & Tremell. in Locum. Quem etiam confer cum poculo *ἡ δόξα* sive
benedictionis. I Cor. 10, 16.

§. 2. Quid

§. 2. Quid enim homini Christiano, aut prius aut antiquius haberi debet, (aut nunc præsertim opportunius,) quàm ut à laudibus & Elogiis *Patri Luminum* buccinandis, verba publicè facturus exordium sumat? & post naufragium litatò factum, *votivam Tabulam* suspendat?

§. 3. Deo scilicet providente, Deploratissima scelerum mancipia, quorum audaciâ ante Decennium Domi fortisque exulabamus, ipsa tandem dispersa vicissim exulant; nec jam amplius assidentes

Cernimus immunes aliena ad pabula fucos.

Deo brachium exerente, *Phaethontes* isti præciores, qui annos proximè elapsos alienis *curribus* infedissent, ceu *Brontia* quadam percussi, præcipites ruunt prout aguntur. Nec aliud illis jam superest protervitatæ suæ solatium, quàm *magnis ausis excidisse*, & (quod habemus apud *Longinum*) ἐμάρτυρα illud ἀγορεύει, μνησθεὶς ἀπολεσθαι τοῦτο· documentumque reliquisse, Posteris suis salu-
tiferum, καὶ παύσειν πένος ἑξῆς, nec ulla mancipiis *Saturnalia* in omne ævum duratura. Deo deniq; curante, & mirum in modum procurante, ex quàm procul dissitis *Britanniæ* partibus, post
duode-

duodecennem ^{diuturnam}, unius corporis ^{interaspirata} in unum denuò coalescimus ? nec jam amplius *periculosa*, sed *utili* fruimur Innocentiâ ?

§. 4. O quàm gratulor vobis vestrum ad vos Receptum exoptatissimum ! quodque non amplius in Britannîâ ipsa Britannia sit requirenda ! Quin & solennia Gratiarum vota sunt Hostibus vestris nuncupanda ; qui rabie suâ effecerunt, ut ^{inprimis} accenseamini ; deturque vobis conspectiorem de Fortunâ ferociente Triumphum agere. Operæ pretium propè erat in tot discrimina incidisse, ut de Divino in vos favore vel *sic* constaret ; —

— *Aliquisque malis fuit usus in illis.*

§. 5. Nam si Gregorius *Adami Culpam* rectè dixerit *felicem*, quippe *quæ talem Redemptorem habere meruit* : Quidni etiam vobis gratuler Ruinæ nuperæ Beneficium, quibus Talem, Tantumque (qualis est Cæsar noster Britannicus) indulxit Deus Instauratorem ?

§. 6. Illi ergo bonorum omnium Fonti simul & Largitori, qui quantumlibet immerentibus hæc otia fecit, *luctumque nostrum* tam diuturnum in *Citharam* vertit sempiternam, utpote nobis in quantum *Subditis*, Imperii Principem Augu-

Augustissimum ; (fugientium Charitum cum Camænis Deo proximum Statorem :) nobis in quantum *Christianis*, Ecclesiæ Proceres cordatissimos ; nobis in quantum *Reformatis*, hodiernam *Synodum* Consultissimam ; nec *nostra* solum, sed *nosmetipsos* nobismetipsis etiam restituit ; soli (inquam) *Thaumaturgo*, Triuni Deo, Sospitatori nostro sapientissimo, sit Honos & Gloria in omnem deinceps *Æternitatem*.

* Heb. 11. 6.

§. 7. Nec tantum Deo * *μὴ ἀποστήνῃ* Gratiarum Actiones habendæ sunt de tot tantisque beneficiis in nos collatis ; sed insuper nobis orandum est pro Catholicâ Christi Ecclesiâ, per varia Regna Resque publicas quaquaversum disseminatâ. Nominatim verò, pro Anglicanâ hâc nostrâ ; Atque inibi ante alios, ejusdem Ecclesiæ Nutricio Carolo, peculiari Dei gratiâ, Magnæ Britanniæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, in omnibus Causis, omniumque Personarum, sive sacrarum, sive civilium, immediatè secundum Deum Supremo in Terris Moderatore. Pro Reginâ Matre Henriettâ Mariâ ; pro Illustrissimo Principe, Jacobo Duce Eboracensi ; aliisque quibuscunque è Regio stemmate oriundis.

Pro

Pro utraq; Domo Parliamenti ; pro Regni Proceribus Nobilissimis ; præsertim iis qui Regi adsunt à secretioribus consiliis. Specia- tim verò Preces apud Patrem Cœlestem sunt effundendæ, pro universo Clero Anglicano, in utramque Domum Convocationis mox deinde coituro ; pro Reverendissimis Archiepiscopis, Episcopis etiam Reverendis ; aliisque quibus- cunque inferioris subfellii Clericis, quibus- quibus sive muneribus sive nominibus insigniantur ; ut Pater Luminum benignissimus, cujus ver- bum est ipsa veritas, & via ad vitam explora- tissima , pro bonitate suâ dignetur Hodiernis Cætibus Interesse ; Quò quæcunque demum consilia ab iis erunt ineunda, in publicam cedant utilitatem, inque Dei nostri Gloriam usque & usque efferendam, per Jesum Christum Do- minum nostrum : cujus *meritis* innixi, ejusque adjuti *oratione*, (brevissimâ quidem illâ, sed om- nibus numeris absolutâ,) hæc & cætera qualia- cunque quæ nobis ex usu futura sunt, à Deo op- timo Maximo iisdem verbis exoremus, quibus Ipse Incarnatus orandum statuit.

*Pater Noster qui es in Caelis, sanctificetur nomen
tuum. Adveniat Regnum tuum. Fiat voluntas tua
sicut in Caelo, sic & in Terra. Panem nostrum
quotidianum da nobis hodie : & dimitte nobis de-
bita nostra, sicut & nos dimittimus Debitoribus no-
stris. Et ne nos inducas in Tentationem, sed libera
nos a Malo. Nam tuum est Regnum, Potentia, &
Gloria, in Secula Seculorum.*

A M E N.

*Visum est enim Spiritui Sancto & nobis nihil ultra
imponere vobis oneris, quam hæc Necessaria.*

INeunti mihi rationem de suscepto munere
obeundo, (Reverendissimi admodum in
Christo Patres, Fratres in Domino Dilectis-
simi,) in mentem illicò immissum est, (*ἀπορίθην*,
an secus, aliorum per me licet iudicium esto,) quemadmodum Synodi & Synedria in id præ-
cipuè indicuntur, ut hominum animos com-
ponent, & paci publicæ velificentur; Ita duo
esse potissimum humani generis Propudia, *Loio-
litas* nimirum & *Erafricanos*, qui (imitar *Davi*
illius *Terentiani*) certatim omnia inturbant;
ac utramque *ἰσοψηχίαν*, civilem pariter & Ecclesia-
sticam, (nec enim *illa* minus, quàm *hæc*, vide-
tur *cælitus* oriunda,) quâ publicè, quâ privatim,
non modo *vellicant* & *delibant*, sed pro virili sua
parte *convulsum* eunt. Quicquid est juris Ec-
clesiastici, aut ad sacram *πολιτείαν* quoquo modo
pertineat, *Illi* solis *Ecclesiasticis* (Papæ scilicet
cum Prælati) in totum asserunt; Civilium
interim Magistratuum nulla habita ratione. Isti
verò è regione ad stuporem usque abrepti
ἀμωρεῖς ἀνδραγαθῆς, (ut *Sancti Basilii* verbis utar,) in-

super habitis Ecclesiasticis, ad solos homines *seculares* Rem totam deferunt.

§. 2. Hæc sunt Monstra illa Dogmatum, de quibus Primæva Dei Ecclesia nunquam vel fando inaudivit; sed quæ ab ævis sequioribus ex nescio quo Tartaro erumpentia, & in Britannias has nostras malis avibus advecta, credentium animos mentesque ad subjectionem debitam emicantes, ceu pestilenti quodam sydere eum in modum afflaverunt, uti corrupta Christiani Obsequii Regula steterit diu, & obmutuerit. Hinc enim odia sæpe progerminant plusquam Vatiniana; ex odiis Schismata, Factiones, Secessiones in partes, & quod malorum fere omnium extrema linea habenda est, *Ne velle quidem sibi ut ab altera parte benefiat.* Hinc Tempia Templis adversantur, Conciliabula ex diametro Conciliabulis opponuntur, atque Altare contra Altare ubiq; loci fere erigitur. Nec in *Schismate* (Proh dolor!) sibi terminum figit malorum seges; sed (gliscentibus indies Animorum Paroxysmis, & *παροξισμοίς*.) Res subinde repetuntur; & facta clarigatione, fecialis hasta continuo mittitur; Bellum publicè indicitur; adversis concurritur aciebus; & (nisi Divinitus sit provisum) ad ipsam internecionem jugi tractu dimicatur.

§. 3. Neq;

§. 3. Neque tamen hîc obrinet, quod ^{επιστολῆς} fortè objiciant ;

Tantum Religio potuit suadere malorum ; Quod enim Dominus salvator de se edixit, *Nolite arbitrari quod Pacem venerim immissurus in Terram ; Non enim Pacem, sed Gladium ;* non ad *Finem* adventus Christi, sed tantummodò ad *Eventum* referri debet, præ hominum vitiis oriturum. Non est ^{ἡ αἰτιατικὴ} *ita* tantum ^{ἡ παθητικὴ} *in* *sa* tantum *in* *sa* tantum, quod ibi loci intelligitur : prædixit Ille quid certò futurum esset, non quid fieri decrevisset, aut faciendum esse existimaret. Non se *causam* fore dissidii, sed puram putam *occasionem*. Ipse enim qui & *Auctor* & *Princeps Pacis*, tanti Pacem æstimavit, ut etiam sudore suo & sanguine facillè duxerit redimendam, suisque Discipulis *valedicturus* Pacem habuit * *commendatissimam*, nihil unquam sollicitius in *volis* habuit (immò verò nec in *Præceptis*) quàm ut Pacem Amœbæam in cunctis hominum commerciis vigere faceret. Et nequid nobis videretur *intentatum* reliquisse (quantum humanæ voluntatis ingenium fert,) quò quod maximè cupiebat effectum daret ; promisit suis, abiturus, *se missurum Spiritum Sanctum*, cujus *aura* non secus ac *Pacis vinculo*, omnes obicem non ponentes in unum corpus coagmen-

Mat. 10. 34.

Joh. 13. 27.

Εἰπὶ τῷ Ἐκ-
κλῆσιasticῷ
τοῖς πρὸς
δραμῶν.
Chrysost. Hom.
61. in Mat.
18. p. 659.

coagmentaret. Promisit *Episcopis* vel *duobus* in nomine suo congregatis (sicut *Chrysostomus* & *Euthymius* Textum illum interpretantur,) se, per spiritus sui virtutem, in eorum medio affuturum. (Mat. 18. 19, 20.) & si numerus tam exiguus spiritu sancto non destituitur, (ut rectè arguit *Cælestinus* in iis quos scripsit codicillis ad Synodum illam *Ephesinam*,) Quomodo (inquit) non credemus in medio vestrum futurum esse, ubi in unum simul conveniunt tanta sanctorum multitudo? ut quod Apostolus dixit de Juramento, [eis βεβαιῶντι] esse exhibitum, quò succrescentibus controversiis in Finem esset, ad Heb. 6. 16.] non dubitavimus etiam de Synodis optimo jure asseverare. Convenit enim inter omnes, (exceptis solis Socinianis, & si qui sint ejusdem furfuris,) penes Synodum Oecumenicam, omnis dissidii Ecclesiastici jus supremum decisivum censendum esse; in quantum nullum sit Tribunal (nec ullum sanè vel fingi potest) ad quod à Synodo Oecumenicà ulla comperat Appellatio. Quantum autem Oecumenica quaquaversus per orbem Terrarum valet, Tantundem ferè Nationalis, (præsertim in regno pleni juris, quale Britannicum, Siculumque, quæ verè audiunt αὐτοκράτωρ, atque αὐτοτελῆ,) intra suarum ditionum Pomæria obtinet.

§. 4. Ne

§. 4. Ne verò longe abeat, dispiciamus jam de Synodo, quam habemus præ manibus expendendam: Primâ scilicet & celeberrimâ; & ad quam, tanquam ad *normam*, Reliquæ omnes sunt exigendæ. Nam quemadmodum olim inter *Judeos*, si quæstio aliqua orta esset quam Schismatis suspicio sequeretur, Synedrium illicò consulebant, prout illis ex Lege * præceptum erat; Pari modo & Christiani, exortâ gravi Controversiâ de Lege Ceremoniali per Moysen latâ, & gliscentibus inter illos de die in diem similitudinibus, evestigio ac sine morâ Concilium verè Apostolicum consultum eunt, (versibus 2, 4, 5.) Apostoli & Presbyteri de propositâ controversiâ consilium ineunt. (v. 6.) Inter cæteros Assessores, Beatus Petrus & Jacobus sententias dicunt; & eadem fere dicendi formulâ, qua Senatores apud Romanos sententiarum Dictionem solito more concludebant; *Αὐτὸ ἐγὼ κρίνω, quoniam ego sic censeo*, (v. 19.) Mox in Jacobi sententiam illam universi pedibus euntes, de communi planè consensu hujusmodi placitum decreverunt:

* Deut. 17.

Ἐδοξε τῷ πλείονι τῶν ἀγίων πνευματι καὶ ἡμῶν, καθὼς ὁ κύριος ἐνετείλατο ὑμῖν λέγων·
ὅτι οὐκ ἔστιν ἰσχυροτέρη κρίσις.

Visum

Visum est sane Spiritui sancto & nobis nihil ultra imponere vobis oneris, quam hac necessaria.

§. 5. In quo verborum circuitu sive complexione, habetis Canonem Ecclesiasticum, ab ipsis Apostolis cum Presbyteris *ὁμοθυμαδὸν* congregatis, ad lites quasdam dirimendas, Hierosolymis constitutum.

Tria sunt autem quæ prima fronte hîc se offerunt observanda. Quorum illud inprimis notandum venit, quòd in ipso Canonis statim initio *Spiritus Sancti* fit mentio, ne de *negotio* planè *humano*, aut merè *humana Auctoritate*, hîc agi videretur. Non enim Synodi sibi ipsis, nec *ἐκκλησίᾳ* multitudini, nec soli Regum præcellentiæ (quorum aut jussu aut permissu in unum coeunt,) sed annuenti *Spiritui Sancto*, quicquid habent potestatis acceptum ferunt.

At postquam Synodus dixisset, *ἡμεῖς καὶ ὁ λαὸς συνήγαγον*, quorsum illud etiam adjecit, *ὅτι ἡμεῖς*; num ob istam ratiunculam, (quam tanti faciunt Romanenses,) Quia de Spiritûs Testimonio nequaquam nobis constare potest, nisi Synodus *Inspiranti* suppetias ferat? minime Gentium. Sed per figuram illam effertur, quam vocant Rhetores *Hendiadyn*, sive (ut alii explicatiùs)

ἡ δὲ διὰ τοῦτο. Ut sensus sit ; visum est nobis οὐκ ἔστιν ἡμῶν, nobis οὐκ ἔστιν ἡμῶν, nobis edoctis & directis per *Spiritum Sanctum*, (non ne errare valeamus, sed) ne *erremus*. Unde & Patres in Conciliis solenniter dicere assolebant, [*Decrevit hac sancta Synodus in Spiritu sancto convocata.*]

Secundò verò est observandum, Quòd *sancta Synodus* non censuit, monendas esse hìc Gentes de Rebus ad vitam *necessariis*, quas jam illis innotuisse compertum habuit, [nempe à *cedibus*, *Latrocinis*, *Rebellionibus*, *Sacrilegiis*, atque id genus aliis omninò esse *abstinendum*,] sed de iis tantum præcepit, de quibus potuit litigari, illisque aliquid subesse Dubii ; & per quæ stetit, quo minus Gentes cum Hebræis in unum cœtum coalescerent. Cujusmodi erant *εἰδωλολάτραι*, sive *Immolatitia*, *sanguis* etiam, & *suffocata*, quæ ne Gentes degustarent hìc cautum est. Si quis autumaverit, sub hoc Canone comprehendi quæcunq; ad *salutem* requiri solent, toto Cœlo errâsse dicendus erit. Quum præcepta sint *alia* atq; *alia*, sub poenâ mortis etiam sancita, quæ adeò non comprehenduntur *αὐτολεξὶς καὶ διαφθερὰ* sub isto tam brevi verborum ambitu ; ut nec legitimè ad eundem *reduci* queant. De illo uno Quæsitum est, à quibus rebus Incircumcisos

cavere sibi oporteret, (sintne male, an media, non multum refert,) quò inter Gentes & Judæos aliquando tandem conveniret, *Esu sanguinis & Suffocatorum* Christianis etiam est interdictum (implicite saltem & interpretative) à secundo^a Canone Concilii Gangrensis : diuque postmodum fuisse in Ecclesiâ Dei observatum, (nempe post tempora Apostolica,) Testes habemus^b *Tertulianum*,^c *Minutium*,^d *Clementem* etiam *Alexandrinum*, quin & *Novellam Leonis* 58^{am} *ad τὴν συνήλην τῶν αἵματων βρωμαποιοῦν*.^e Quamquam prorsus exolevisse sub Temporibus^f *Augustini*, hujusce Canonis Reverentiam, (si non ubique, saltem in Africâ,) ipse nobis *Augustinus* testatum fecit. Atque vel inde satis constat de rerum istarum indifferentia, siue ἀδιαφορίᾳ, quibus tamen accedens Lex moralem impingit necessitatem. Necesse est enim sub-
jici, Rom. 13. 5. & visum est nobis (inquit *Synodus Apostolica*) aliud onus non imponere, quàm hæc necessaria; vel (ut ex voce illâ ἐνάγκη in promptu est hariolari, præsertim illis qui Græ-

^a Εἰ τις ἰδί-
οισι χρεῖα, χρε-
ός ἐστι αἱματώ-
ν, ἢ ἀλλοθύνει, ἢ
πικρῶ, μὴ
ἀλαβείας, ἢ
πίστεως, κατα-
κρίνεται, αἷς δὲ

διὰ τὸ μεταλαμβάνειν, ἰσχυρὰ μὲν ἔχουσα, ἀνέδραμα ἴστω. Conc. Gangr. Can. 2. sed in Cod. Can. Ec. un. Can. 60. A. D. 329. b. Suffocatis & Morticinis abstinemus, ne quo sanguine contaminemur, vel intra viscera sepulto. *Tertul. Apolog. c. 9.* c. Tantumq; ab humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus. *Min. Fel. in Octavio.* d. ἐπὶ τῷ θείῳ αἵματι τοῖς ἀνθρώποις δίμω, &c. *Clem. Alex. Pad. l. 3. cap. 3. p. 228. edit. Paris, 1629.* e. ἐπὶ αὐτῷ πνεύματι ἢ ἀνέγκῃ. *August. in ep. ad Thymotheum m. p. 475. edit. Strimger.* f. ἢ ἐν αἰσῶσι ἀναγκῇ βιβλίοις τοῖς βασιλεῦσι, φησὶν, πῶς δὲ πᾶσι δόξαν οἱ τοῦ αἵματος οἷς μὴδὲ ἀλλοθύνειν αἷμα παρὶν ἔστιν; *Euseb. Hist. Eccl. edit. Steph. 544. l. 2. fol. 46. p. 1.*

cè

cæ non vulgo sapiunt,) visum est nobis ea tantummodò imperare, quæ omnino ut fiant, propter *Legem nunc latam necesse est*.

Quin & illud est tertio notatu dignum, quòd quemadmodum ipse Christus Religionis corruptelas reformaturus, ad *Primordia* rerum & *Fontes* recurri voluit, (Mat. 19. 8.) ita & Synodus Apostolica de re præsentì decretura, ad *Legem* illicò respicit *Genesew* nono promulgatam, non tantum *Gentibus*, aut *Judæis*, sed *Filiis Noæ*, Aut (quod in idem planè recidit) *Humano Generi* observandam; utut, tempore procedente, apud solos ferè *Judæos* vigorem tenuit.

Expensis autem *his Tribus*, in quibus *Scopus* hujus Canonis præcipuè vertitur & consistit; *Tria* ~~veriuscula~~ statim emergunt, cum bono Deo eventilanda.

Inprimis enim videndum habeo *De Potestate Ecclesiastica* hujusmodi Synodo competente; quousque scilicet de jure *protendi* debeat, & quibus cancellis *circumscribi*.

Secundo loco agendum erit de *Rebus* purè *Adiaphoris*; an, & quatenus, & cujusmodi, *Necessitatem* sibi acquirant; & (legitimà Synodo decernente) in *Leges* abeant.

Tertio demum dispiciendum de *Norma* illa & *Perpendiculo*, ad quod decreta Ecclesiastica necesse habent ut exigantur. Hæc sunt *Tria* illa *ἑρμηνεία*, quæ pro *Temporis* ratione, & quantâ poterunt *Brevitate*, incumbunt mihi enucleanda.

§. 1. Ad primum *ἑρμηνεία* quod spectat, Quicquid est juris Ecclesiastici ad quatuor hæc capita referri potest. Inprimis nempe *Liberam Religionis professionem*, quam *Constantinus* & *Licinius* [*Libertatem Religionis*] in *Edicto* suo nuncuparunt; Deinde etiam *Immunitatem* à cunctis publicis muneribus, quæ τῶν λειτουργμάτων ἐκαστοῦ *Justiniano* appellatur; Tertiò verò *Exemptionem* à *Secularibus* *Judiciis*; postremò *Jus Auctoritativum* de *Laicorum* *causis* *Cognoscendi*. Quid ex his *Divino* jure, & quid *humano* sit introductum, (nempe favore *Imperatorum*, * *Constantini*, *Constantii*, & *Constantis*, *Leonis* denique, & *Anthemii*,) faciliè cuiquam innotescet, qui cum *Scriptis* *Canonistarum* *Divina* conferret. Graviter autem errare solent, qui non distinguunt *Potestatem* à *Deo* datam *Ecclesiasticis*, ab eâ quam *Regi* acceptam ferunt. Illa enim quasi separat *Rempublicam* ab *Ecclesiâ*; sed *Ecclesiam* *Reipublicæ* adjungit ille. Nam ante tempora *Constantini* qui *Magni* nomine insignitur,

*Vide Guliel.
Barclaium de
potestate Papæ
apud Gold.
v. 2. p. 649.

signitur, (Nominisque *mensuram* reverà implet,) ita Ecclesia in Regno erat, ut pars ipsius non censeretur. Neque enim æquo jure cum reliquis civibus utebatur, nec præter *Jesum Crucifixum* (cui *sub cruce* militabat) contemptæ passim *Disciplinæ ultorem* habuit.

§. 2. Quantum ad *Jus Ecclesiasticum internum* attinet, *Jus* nimirum *prædicandi*, ad *preces publicas* conveniendi, *sacram Synaxin* celebrandi, *edes sacras* ædificandi, *sacras Synodos* cogendi, *sacram* denique *Disciplinam* pro rei merito usurpandi; Illud *Apostolis & Episcopis*, qui * *tenent Locum Apostolorum*, (ut ipse Sanctus Hieronymus disertè docet) non nisi *desuper & à Deo* concessum venit. Sed quantum ad *juris Exercitium*, (quod *jus externum* vocare licet,) *Jus* nimirum faciendi quicquid ad *sacram* *politiæ* pleno modo administrandam optari queat, idq; non clanculùm & in Latebris, sed *ἐκ τοῦ θρόνου αὐτοῦ*, (ut loqui solent Imperatores,) Illud à piis *Imperatoribus* (sed per illos etiam à Deo) Ecclesiasticæ Hierarchiæ indultum fuit.

§. 3. Nam licet *Synodus Ancyrana* atque *Neocæsariensis* (ipsâ *Nicana* Anteriores) absque jussu *Constantini* coactæ sint; Regiâ tamen auctoritate *munitas* esse, nemo sanus inficiabitur.

Dinstin-

* Apud nos Apostolorū locum Episcopi tenent. Hieron. ad Marcellum adversus Montan. Ep. 54. p. 160. B.



Distinguendum autem est semper inter Synodos *Generales*, & merè *Topicas*; Illæ à solis * *Imperatoribus*, Hæ ab *Episcopis* ^a *Metropoliticiis* (sive Principum *Jussione*, sive tacito *consensu*,) pro veteri more indici possunt. Ad rem ^b exemplis evincendam, (si per orium meum liceret, aut vestram saltem per patientiam,) sexcenta sanè in medium proferre possem. Sed ne testibus supervacaneis impræsentiarum abuti videar, sufficiat *semel* vel *dixisse*, quod sanctissimè recipio in me *probandum*, (tum contra Papæ Parasitastros, tum contra eos qui hâc ex parte Mephitim illam Papismi plus nimio redolent,) Quòd sine Regibus annuentibus, ex quo Reges evaserunt *Ecclesiæ Filii*, *Nutricique*, & quasi *Episcopi* *in tñ in tñ*, etiam divinitus constituti, (ut Magnus Ille *Constantinus* non semel dixit,) nunquam Placitis Synodalibus subscribi licuit.

* Vide *Eutrop. Longobard. p. 10.*
^a Epistolæ per fratres à *Metropolitano* dirigendæ sunt, &c.
Concil. Tarracon. 500. post Christum annos in *Hisp. celebra-*
ti, Canon. 3.

Προεάκει δὲ ὁ ἁγίος Συνοδὸν ἐν τῇ μητροπόλει συγκαλεῖν πάντας τοὺς ἐν τῇ ἱεραρχίᾳ συγκαταγὰς. Concil. Antioch. Can. 19. Sed Cod. Can. Eccl. univ. Can. 98.

Μὰ ἱερεῖς δὲ τῆς καθ' ἑαυτοὺς Συνόδου προῖδον, αὐτοὺς τῶν πιστευμένων τὰς μητροπόλεις. Concil. Antioch. Can. 20.

Ὅμοιοι τοίνυν ἡ ἀγία Συνοδὸς ἐν τῇ τῶν ἁγίων πατέρων κατὰ, δις τῷ ὡταυτῷ ὅτι τὸ αὐτὸ σωτηρίῃ καὶ ἐκάστῳ ἱεραρχίᾳ τὸς ὁμοίους, ἵνα αὐτὸς τῆς μητροπόλεως ὁμοίως δοκιμασθῇ. Concil. Chalced. Can. 18. Codicis verò Can. Eccl. univ. C. 197.

^b *Consule Euseb. lib. 3. de vit. Const. cap. 4. Evagr. l. 2. cap. 4. Theodoret. lib. 2. c. 8. Anonymum I. C. de libertate Eccl. cap. 3.*

§. 4. Jus autem liberè cogendi Synodos, & jus in Synodis celebrandis condendi Leges, pars est cultûs Christiani necessaria prorsus, & ^{bonûs}. Quomodo enim fient omnia ^{ὅσα χρὴ ποιῆσαι, καὶ ἡ τὰ ἐξ ἡμῶν} nihil scilicet confuse, & pro cuiusque Temeritate? Quomodo controversiarum figetur Serra, & malæ fidei mercatoribus Labia saltem obturabuntur? Unde tollentur corruptelæ, quæ in Ecclesiæ Disciplinam subrephisse comperientur? (ut paucis denique absolvam,) Ubi loci difficillimæ de Rebus Fidei Quæstiones, aut tutò poterant eventilari, aut ad optatum aliquando perducì Finem, si non in Synodo Nationali in Nomine Domini congregatâ, cui vel ipse fidem dedit, se pro certo interfuturum?

1 Cor. 14. 40.

§. 5. Quotus enim quisque est, etiam in sacris versatissimus, (si *privatim* accedat, & *extra Synodum*,) cui cùm abdita mysteria Divinæ Naturæ appropinquant, simulque incumbunt enarranda, non refugiat evestigio trementi sanguis, atque præ metu exalbescat? Quotusquisque vel *Ingenio* completi queat, (nedum *verbis* assequatur,) quomodo Pater sine initio, & sine fine gignat Filium, in quem ita Generans sese totum effundit, ut ipsi nihil decedat, & a quo Generatus eâ nascitur ratione, ut ab

eo

eo qui generat recedat nunquam ? & à quibus utrisque Spiritus Sanctus eo pacto procedit, ut ne *quod* quidem confusis Personarum Trium proprietatibus, ejusdem naturæ inter omnes consortium existat absolutissimum ? Quis est ille in Theologicis usque adeò oculatus, ut expedire mihi queat (saltem pro rei dignitate) ineffabile illud Divinæ cum nostrâ Naturâ contubernium ? quove nexu sibi invicem eum in morem sint copulatæ, ut idem qui semper ex Deo vero verus Deus existat necesse est, Homo quoque, & quidem verus, ex verâ homine nasceretur ? aut quomodo mulier Desponsata ita Parentem suum pepererit, ut virgo fuerit, etiam à Partu, multo quàm ante Immaculatio ?

§. 6. Certo certius (Auditores) tantum abest ut *privatim* de rebus hujusmodi sit statuendum ; ut nulla sint capita Theologica, unde natæ sunt aut *plures*, aut certè *difficiliores* de ipsâ Fide Quæstiones. Nulla de quibus erratum est, aut *facilius* utique, aut *periculosius*. Nulla in quibus insudarunt majore cum animi contentione, suprà-quàm-dici-potest eximia Scriptorum veterum Ingenia. Nulla in quibus explicandis, aut magis *variant* Interpretes, aut majores

jores veritati *offundunt Tenebras*. Tanta est hominum imbecillitas, in Rebus Dei investigandis; Tanta verborum etiam obscuritas, in investigatis enarrandis; Tantaque rerum difficultas, quæ omne verborum artificium plerumque superat, & compluribus parasangis post se relinquit.

§. 7. *Egone* verò, aut *Ille*, aut quisquam alius *ἰδιώτα*, ut ad ejusmodi ferè *ἀνεξετάστα, ἀνεξιχνίαστα* mysteria, per loca crebris variisque difficultatibus impedita, frequentibus salebris intersepta, lamis ac saltibus impervia, eluvionibus & voraginibus sæpenumerò intercisa, aditum *Singuli* faciamus, qui vixdum patuit *Univerſis*?

Hi sunt vel Synodo tam digni vindice Nodi,

Ut sibi in solidum enodandis, *Frequentiam* *Hominum Angelorumq;* videantur forsan desiderare. Nec *aliusmodi* sanè *frequentiam*, quàm cui Christus per Paracletum ita interest, & præest, ita dirigit, atque gubernat; ut *vere* possit & *sine fuco* Tritum illud pronunciari, [*Decrevit hac Sancta Synodus in Spiritu Sancto Convocata,*] aut quod eòdem ferè redit, *Ἐδόξε τῷ πνεύματι καὶ τῷ λόγῳ τῶ ἁγίου, ὅτι ἡμῖν, Visum est nobis per Spiritum Sanctum, nihil ultra imponere vobis oneris, quam hac necessaria.*

C c

Non

§. 8. Non *præcise*, & *per se*, & *antecedenter* necessaria ; *Necessaria* tamen omnimodè, ut vobis in partes abeuntibus statuatur *uniformis* vivendi ratio. *Necessaria* etiam, quia *Præcepta*. Charitas enim (fatente Beza) in Rebus Mediis est *necessaria*. Charitas autem sine *obsequio*, nulla potest excogitari. Et quandoquidem illud *ἰσχυρισμός* usque adeò sit *pure Gracum*, ut apud *Atticos* etiam Scriptores de iis rebus adhibeatur, quas aut fieri, aut omitti *Lex ipsa jubet*, ideo rectà me ducit ad *secundum ζήτημα* trutinandum ;

II.

Nempè de rebus antecedentèr & ex naturâ suâ *Adiaphoris*. An, & quatenus, & cujusmodi *Necessitatem* sibi acquirant, & (legitimâ Synodo decernente) in *Leges* abeant. *Ἐδοξε μὲν οὖν τῇ συνόδῳ ὅτι μὴ βέβηκε, πλὴν τῶν ὑποτάκτων τούτων.*

§. 1. Vocabulum illud [*ὑποτάκτων*] quod à Sanctâ Synodo adhibetur, liquidò notat *Autoritatem Præcepto* junctam. *Ἐδοξε* autem hic dicitur quod *ζυγὶς* suprâ (v. 10.) Apertè innuens, *Materiam* Canonis Apostolici *Adiaphoris* esse annumerandam. Non de *Fornicatione*, aut *commercio cum Idolis*, (quæ *Natura sua* sunt mala, & quorum *merces mors* est,) sed de *sanguine* loquor,

quor, & suffocatis, à quibus ut rigidè se abstin-
ant tenentur Gentes. Cujus rei Indifferentiam
(si per se consideretur) ille Christi Aphorismus
abundè probat. *Non quod intrat in os coinquinat
hominem, sed id quod exit.* (Mat. 15. 11.) Et qui
forte pauci adhuc ista tangere formidant, (inquit
Episcopus * Hipponensis) à cæteris omnibus irri-
dentur. Cui etiam suffragatur universa Ecclesia
Wirtembergensis: *Instituerunt* (inquit illa) *in
Actis Apostolicis, ut Gentes caverent ab esu sangui-
nis & suffocatorum; non ut hæc observatio inter
Gentes esset perpetua, sed Temporalis; & tantis-
per duratura, dum hujusmodi esus non esset amplius
offendiculum.* Ita Ecclesia etiam Bohemica, capite
decimo quinto.

§. 2. Rerum autem Indifferentiam cessare
posse, & ἀδιάφορα transire in Necessaria, (saltem
pro temporis conditione, necdum legibus abro-
gatis per quas jubentur,) Argumentis penè in-
numeris probare possem, nisi id hominis videre-
tur libertate loquendi suâ intemperantè abu-
tentis. Pace vestrà tamen liceat (modò brevi-
tèr raptimque) ut inde usque ab initio rem to-
tam repetam. Dignum est enim quod hic ad-
vertam, Post privilegia multifariam primis Pa-
rentibus indulta, placuisse Deo Protoplastas

* Augustinus
ubi suprâ, lib.
32. cap. 13.
p. 200. C.
Wirsemb. Con-
fess. art. 35.
Vide Bæza
Epist. Othavâ
ad D. Ed-
mund. Grin-
dallum Epis-
cop. Lond.
pag. 210.

* Aquin. I. 2.
q. 94. art. 2.

triplici Lege coercere. Primâ scilicet *naturali*,
cujus primum * Præceptum est, *Bonum esse*
prosequendum, vitandum malum; Altera *super-*
naturali, de *Credendo & sperando* in unum Deum,
ipsumque animitus diligendo; Tertia deniq; *spe-*
ciali, (ut doctissimus *Torniellus* loquendum pu-
tat) De ligno scientiæ Boni & Mali sub pœna mor-
tis non comedendo. Si quis autem hîc sciscite-
tur, cur prioribus non contentus, tertiam insuper
Legem adjecerit Deus? Respondent illico Do-
ctores, id *duplici de Causa* à Creatore fuisse fa-
ctum. *Prima* causa hæc erat, ut sua in homi-
nes *καυσιανία* luculentius aliquantò constare pos-
set; cui Res per se *Medias*, nullisque Legibus
adversantes, pro absoluto suo imperio, aut *præ-*
cipere placuit, aut *prohibere*, quemadmodum ipsi
collibitum fuerit. Altera causa videtur esse, ut
vel sic in *primo homine*, (Humani Generis planè
Archetypo,) luce clariùs innotesceret futuris
seculis, quantum obsequii quasi vectigal (in his
quæ *mala non sunt*) *ταῖς ἐξουσίαις ἀπορροήσεαι* solvendum
esset. Inprimis Deo, per Quem Rex Regnat;
deinde Regi, qui Dei in Terris vicarius audit;
postmodum verò *Potestatibus* à Rege missis. Ita
enim Beatus *Petrus*, Pauli optimus Interpres,
Ep. I. cap. 2. v. 13. & sic deinceps.

§. 3. Et

§. 3. Et sicut in commodum Reipublicæ conduntur *Leges seculares*; ita in usum etiam Ecclesiæ, ab ipsis Ecclesiæ incunabulis, Ecclesiasticæ quædam *Leges* vigorem suum obtriverunt. Nascente adhuc Christianismo, ut in externis etiam Ritibus cultus Dei promoveretur, Beatus Paulus hanc tulit Legem; *Omnia decenter, atque ordine fiant.* 1 Cor. 14. 40. ubi vocabulum *ἡσυχία*, idem sonat quod *πᾶς τὸ ἡσυχίαν*. (C. 7. v. 35.) * *Chrysostomus, Oecumenius, & Theophylactus*, exponunt τὰς per ἡσυχίαν, ut nihil confuse peragatur, & pro cuiusq; temeritate. Illud enim cum decoro, (ut S. Ambrosius interpretatur,) quod fit cum Pace & Disciplina. Rectè igitur Calvinus illud Pauli præceptum vocavit *Regulam*; ad quam (inquit) omnia quæ ad externam πολιτείαν Ecclesiæ spectant exigere convenit. Et si quis fortè hic urgeat, quod Apostolus Jacobus pugnare secum videatur, cum negat exhibendam esse Gentibus molestiam*, (Act. 15. 19.) & tamen* Ritus præscribit qui in Lege Moysi continebantur; respondet optimè Calvinus, (cuius utinam hæc ex parte fratres nostri dissidentes sequaces fiant!) * *Primum nihil ab illis exigit, quod fraternæ concordie non deberent.* Deinde etiam hæc præcepta nihil eorum conscientis inquiet-

* In Col. 2. 5.

* Μὴ παροχλῆν τοῖς ἀπὸ τῶν ἰδιῶν.

* Elegisse mihi videntur pro tempore Rem facilem, & nequaquam observantibus onerosā.

Aug. contr.

Faust. l. 32.

c. 13.

* Calvin. Inst. l. 4. c. 10. p. 30

* Demon-
stravimus de
principio,
potestatem
hanc fuisse à
Christo Ec-
clesiæ tradi-
tam, ut scili-
cet pro cir-
cumstantiis
locorum &
temporum,
proque ne-
cessitate Ec-
clesiarum le-
ges concipiat
& Canones.
Zanch. l. 1. in
4tum præcept.
p. 765.
Vide Harmo-
niam Confessio-
num Geneva
Edit. 1581.
à p. 210. ad
p. 231. præ-
sertim p. 213.
214.

inquietudinis aut turbæ afferre poterant; in quan-
tum scirent, se coram Deo esse liberos. Præterea,
in externa Disciplina & Ceremoniis, singulatim vo-
luit præscribere quid sequi debeamus. — postremo;
prout Ecclesiæ utilitas requireret, tam ritus usitatos
mutare & abrogare, quam novos instituere conve-
niet. Et,* ut in pauca rem conferam, Ecclesiæ
ferè ad unam omnes quæ Protestantium nomine
censentur, saltem Bohemica, Helvetica, Gallica,
Belgica, Wirtembergensis etiam, & Suevica, An-
glica, Saxonica, & Confessio Augustana, (quas
de industriâ nudiùs-tertiùs hisce oculis usur-
pavi) uno ore confitentur, etiamsi non uno ver-
borum ambitu, Quod omnes Ritus & Ceremoniæ,
quæ ad pacem faciunt & Charitatem, nec verbo Dei
adversantur, sive eæ ab Episcopis, sive à Synodis
Ecclesiasticis, sive ab aliis Auctoritatibus quibuscun-
que extiterint, semel introductæ servari debent; &
de eo simpliciores laborare non debent, neque hoc mo-
veri aut perturbari, sed quia bonæ sunt, iis etiam ad
bonum uti.

§. 4. Quod illis potissimum notandum ar-
bitror, & remotis Arbitris expendendum, qui
ita videntur animati, ut nihil sibi mandari ve-
lint, quod non in ipso sacro Codice conceptis ver-
bis præcipiatur. Certè graviter in eos censuram
agit

agit Theologus ille consummatissimus, Episcopus hodie Lincolniensis, (cujus laudes sanè reticeo, quia crediderim de his reticere velle, & ipsius modestiæ parcendam puto;) Possè (inquit) de novo Leges condi, de Titibus, de Rebus, & personis Ecclesiasticis, omnibusque sacri cultus externi circumstantiis, ad ordinem, honestatem, & adificationem spectantibus, extra eas que sunt a Christo & ejus Apostolis tradite in sacris literis; adeo manifesta res est & rationi consentanea, ut perversi judicii obstinatiq; animi suspitione agresse liberaverit, qui siccus & sobrius id negaverit.

§. 5. Quin & Res per se Medias Necessitatem posse induere, si non satis aliunde, vel inde liquet; Quòd duplici semper Jure, Divino scilicet & Canonico, Primæva Dei Ecclesia felici omine regeretur. Quorum illud in Sacro Codice, Hoc in Codice continetur quod à Concilio Chalcedonensi Corpus Canonum appellatur. Uterque olim in Conciliis Sedile habuit Peculare, in ipso Confessus Meditullio eminentissimè collocatum; ut ex conspecto eorum jure, Apostolorum successores Religionis Dogmata explorarent, obortas Hæreses succiderent, & quicquid uspiam controversiæ ad Rem-publicam Ecclesiasticam aliquo

Sanderfon de
leg. Hum.
oblig. Præl. 7.
p. 288.

quo modo pertinebat, Divino semper adminiculo ad lætum exitum perducerent.

§. 6. Quòd autem Leges Ecclesiasticæ, Auctoritate Regiâ statuminatæ, ipsas hominum conscientias in Deo onerant, ex eo facile conficitur, quòd *πάντες υἱοὶ ἀνθρώπων* eo modo ac *methodo* parendum docet Beatus Petrus, ut Regi in quantum *supremo* Domino, *Reliquis* in quantum *a Rege missis*, utrisque verò *propter Deum* obsequium debitum exhibeatur. Et meritò quidem; quum Totum Regimen exprimat per τὸ θεῖον διατάγμα, (Rom. 13. 2.) unde & Petrus nos

1 Pet. 2. 13,
14.

* 1 Pet. 2. 13.

* Rom. 13. 1.

jubet (apro vocis delectu) διὰ τὸν κύριον ὑποτάγηται: nimirum τοῖς ἑξουσίαις ὑπὸ τοῦ θεοῦ * τεταγμέναις. Et quandoquidem in ordine sive Progressu *Potestatum*, à *Presbytero* ad *Episcopum*, ab *Episcopo* ad *Synodum*, à *Synodo* ad *Regem*, à *Rege* statim ad *Deum* scandimus; ineluctabili consequentiâ videtur mihi concludi posse, Quod quicquid *Reges* præcipiunt, sive per se *immediate*, sive per *alios* quoscunque quos *Potestatis* suæ *participant*, si *nusquam* à *Deo* *prohibeatur*, id ipse *Deus* præcepisse censendus est. Nam & identidem præcepit, ut unusquisque *Potestatibus* obsequium præstet. Nec illud tantum, ut *unusquisque*; verum etiam ut *Omnis* * *Anima* sublimioribus *Potestatibus*

* Πάντα ὑποτάγητε
τοῖς κυρίαις.
Rom. 13. 1.

statibus subiecta sit. Cujusmodi phrase submonetur, quod non *in speciem*, aut *ore tenus*, sed *medullitus*, & *ex animo*; non propter *iram amalandam*, sed propter ipsam *Conscientiam*, fidemque nostram *liberandam*, morem gerere Potestatibus devincti sumus. *Non ad oculum servientes, quasi hominibus placentes, sed ut servi Christi facientes Dei voluntatem, in Cordis nostri simplicitate; bona fide servientes, sicut Domino, & non hominibus.* (Eph. 6. 6.)

§. 7. Nec hinc immemores esse decet, quod in Synodo Nationali *Res Regis* agitur; quippe qui *duplicem* Personam sustinet, & *Jure duplici* potitur; unde & *Regis Auctoritatem*, non modò in *Personas*, sed & in *Causas Ecclesiasticas* agnoscit * Ecclesia Anglicana. Et quandoquidem edixit Salvator noster, *redde Cesari que Cesaris*, perinde est ac si dixisset, (Judice saltem * Augustino,) *Nisi Cesaris preceptum precepto Dei adversatur, tanquam judici supremo parendum est.* Cui consonum accinuit Johannes Bekinsau apud Goldastum. *Quicquid jusserit Supremus Magistratus quod Dei mandatis non repugnat, ita ut locum non habeat illud, [Melius est Deo quam hominibus obedire,] omnes, cujus-cujus honoris fuerint, nisi Dei ipsius Ordinationi resistere velint, profecto ob-*
D d *sequi*

* Artic. 37.

* Aug. in Murib. de puero Centurionis judicantis se indignum Præsentia Domini.

* *Apud Confess. Bohem. cap. 16. de Magist. Polit.*

* *Vide Harmon. Confess. Sess. 19. pag. 276, 281, 282, 286.*

*Sequi tenetur. Eundem in sensum * Hieronymus, Si Dominus (inquit) jubet quæ non sunt adversa sacris literis, servus Domino subjiçiat. Huc accedunt Confessionum Reformatarum etiam suffragia, nimirum * Belgica, Bohemica, Saxonica, Augustana. [Universi & singuli eminentibus Potestatibus subjectionem præstent, in omnibus quæ Deo non sunt contraria. Necessario debent obedire, nisi jubentibus peccare.*

§. 8. Nec tantum numero suffragantium, sed & gravissimis *Rationum* momentis nitimur. Illud enim inprimis incumbit *Regi*, (aliisque sub eo qui *Gladium* habent,) summam curam adhibere, ut *Ecclesia Dei Ritè*, atque ordine *Gubernetur*; ne polluat^r unquam, aut corruat, sed contra omnigenas corruptelas facta tecta præstetur. *Privatis* omnibus curandum, ut sincera *Ecclesiæ* membra sint; neve sinant corpus suum (quod *Templum Dei* nuncupatur à *Spiritu Sancto*) pluribus sordibus inquinari, quàm ut purissimus ille *Spiritus* in eo velit inhabitare. *Regibus* ea propter commissus est *Gladius secularis*, quo *extrinsecus* accinguntur ceu *Dei vindices in iram*, Rom. 13. 4. *Privatis* verò non permittitur nisi *gladius ille spiritus*, (seu *verbum Dei*), quo *Christianos* ad unum omnes

omnes adversus impetus Diaboli accingit Paulus. (Eph. 6. 17.) Præfectis denique Ecclesiasticis commissus est Gladius Spiritualis, quo omnes subditos immorigeros * *ἐκκλησίαν συντίμους*, (id est, per modum Excisionis,) eosque Satanae etiam tradere

* *οὗτος ὁ θεὸς οὐκ ἐστιν*, ab ipso Deo mandatum habent. Frustrâ enim dixisset Christus, Dic Ecclesiae, (Mat. 18. 17.) nisi effrænes compescendi facultas ei competiisset. Ita naturâ est comparatum, ut Gemella hæc Potestas, Sacra pariter, & Secularis, (prorsus ut Pietas, & Probitas, * Timor Dei, & Regis,) manus porrigant sibi invicem ab omni parte auxiliatrices.

§. 9. Ab utriusque Auctoritate quicquid Legum positivarum de rebus nudè Adiaphoris sancitum fuerit, (ex sententiâ Ecclesiæ Anglicanæ,) ipsam obligat conscientiam. Conscientiam dicimus, non Rei ipsius, (sive prohibitæ, sive præceptæ,) quæ per se est ἀδιάφορος, sed nostræ saltem obedientiæ, quam Lex Divina à nobis exigit; & adeò non est ἀδιάφορος, ut ad salutem etiam æternam sit usquequaque necessaria: utpote quam qui non præstiterit, damnationem sibi accersit, si fides Apollolo sit habenda, disertè illud asseveranti, Rom. 13. 2. Hanc esse mentem * Ecclesiæ nostræ, videre est in Homilia de Bonis operibus institutâ.

* Matth. 18.
17, 18. Tit.
1. 13.

* 1 Cor. 5. 5.

* Prov. 24.
21.

* Vide Tom. 2.
Homil. 4.

* *Harm. Confess. Sæd. 19. pag. 292.*
 Graviter peccant qui propter has indifferentes Cere-
 monias turbant Ec-
 clesias, dam-
 nant alios,
 principes, &
 Magistratus.
 Hæcine
 Pietas quam
 jactamus?
 Hæcinecha-
 ritas quam
 debemus Ec-
 clesiis & fra-
 tribus?
*Zanch. de
 Rel. lib. 1.
 pag. 765.*

* Nunquam
 Ecclesia Dei
 in-Terris ca-
 ruit Cere-
 moniis, neq;
 carere po-
 test; cum sine
 Ceremoniis,
 nec fideles
 in unum con-
 venire & co-
 alescere pos-
 sunt, nec Deo
 publicè ser-
 vire. *Zanch.
 de Rel. l. 1.
 pag. 20. Thef. 2.
 * 1 Cor. 14.
 26.*

Dicit autem Ecclesia Suevica; * *se inter primi*
Ordinis Bona opera, dedisse locum Obedientiæ quæ
Magistratibus exhibetur. Et unusquisque studiosus
publicis legibus se accommodat, quo sincerior fuerit
Christianus, fideque ditior. Verba facere, si qua
alia, valdè ætiorumque, propè dixeram etiam dig-
nissima, quæ Canonibus nostris accenseantur.
 Videant, quibus vacat, *Confessionis illius Sue-*
vica caput tertium supra viceſimum.

§. 10. Hæc Gemellâ Auctoritate, Regiâ
 scilicet & Ecclesiasticâ, utrâque cœlitus ori-
 undâ, adhuc in Lumbis Proavorum innixi su-
 mus, cum ab illâ sive Ecclesiâ sive curiâ potius
 discessimus, quam ab omnibus deferendam Ro-
 mani fecerant. Unde nihil frequentius in ore
 erat Pontificiis, quàm nihil apud nos ordine, ni-
 hil *decenter* & *dignè*, sed susque deque potius
 omnia in sacris cœtibus usurpari. Quibus ut
 os occluderemus, eo pacto resecurimus quic-
 quid aut *spurcum* fuit, aut *frigidum*, aut sacris
 literis *adversarium*; ut retinenda etiam censue-
 rimus, non tantùm ea quæ nôrant omnes ab ipsis
 Apostolis derivata, verùm etiam & alia quæ-
 dam quæ ex * usu publico videbantur, quippe
 quadantenus facientia * *per virescunt.*

Rectene,

§. 11. Rectene, an secus, non *Illorum* erat *dispicere*, nedum certè *pronunciare*, quibus dicitur ab Apostolo, *obedite Præpositis, & subja- cete*, Heb. 13. 17. si quid aut *deficit*, aut *redun- dat*, aut quocunq; modo *claudicat* in iis *Pla- citis Ritualibus*, quibus obstrepunt Novatores, totisque viribus adversantur; totum illud luben- tissimè Gubernatoribus Ecclesiasticis, in legiti- màm Synodo convocatis, seu *auferendum*, seu *ampliandum*, seu *castigandum* etiam submittitur. Absit autem in tali Synodo, ut *cum carne & sanguine deliberetur*; aut consilium ineatur de illis *Homulis deliniendis*, quibus *quieta movere magna merces*. Nam (ut optimè *Hilarius*,) *Dulce quidem est nomen Pacis, sed aliud est Pax, aliud servitus*. Et aliquantò quidem præstat *τὸ δίδωαι ἢ νικῆναι*, (ut Ignatius scribit ad Polycar- pum,) *discerpi simul & vincere*, quam turpi *cedere contumacia*; & optimas Leges *abrogare*, eà tantum de causâ, quod sæpè à pessimis *violantur*; aut summis curis *diltingi nequid illis non placeat*, quibus * *Dei Ordinatio* vix unquam placuit, & quibus non placet placere Deo. Il- lud ferè unum Curandum est, ut in omnibus *Placitis Synodalibus*, identidem respiciatur ad illam duplicem Evangelium prædicandi ratio- nem,

Ignat. ad Pol.
Edit. Voss.
pag. 12.

* Rom. 131.

* Εἰ τοίνυν
ἀμὲν καὶ οὕτως
οἱ ἄλλοι, ὁ
μὲν, τῆς γὰρ
οἱ δὲ, τῆς οὐκ
πᾶσι ἀμὲν
καὶ οὕτως;
Clem. Alex.
Strom. lib. 1.
p. 270. in 2
Tim. 2. 2, &
15. Αὐτὸς ὁ μὲν
καὶ οὕτως ἐπι-
στήμῃ· ἡ δὲ πᾶσι
ἀλλοτρίᾳ ἐπι-
στήμῃ· οἱ δὲ
γὰρ, οἱ δὲ τῆς
χρηστέας, οἱ δὲ
τῆς γλῶσσης,
ἀποκρίνεται. Id.
ib. p. 271.
Ἡ γὰρ γλῶσσα
δὲ οὕτως ὁ μὲν γὰρ
ἀλλοτρίᾳ, ἡ δὲ ἰσχυρῶς. Id. ib. p. 272.

* Catholici ex more suo fidem veram duobus his modis approbant. — Non quia Canon solus non sibi ad universa sufficiat, sed quia S. Scripturam pro suo quisque arbitratu interpretantes varios errores concipiunt, adeoque necesse sit, ut ad unam Ecclesiastici sensus Regulam Scripturæ Cœlestis Intelligentia dirigatur. Vinc. Lirin. advers. Hæres. cap. 41.

nem, à * *Clemente Alexandrino* indigitatam; nempe ἑλληνικὴν, καὶ καρυκατικὴν, quarum una erat ἰσχυρῶς, ἀλλοτρίως altera. Illud enim in more * erat Ecclesiæ adhuc incorruptæ, (testante *Vincentio Lirinensi*,) *Fidem veram probare duobus his modis; Divini Canonis auctoritate, & Ecclesiæ Catholicæ Traditione.* Ad quam utramque Beatus *Paulus* hortatur *Thessalonicenses*. Itaque fratres perstate, & retinete Traditiones, quas didicistis, sive per *Sermonem*, sive per *Epistolam nostram*, 2. ep. c. 2. v. 15. Atque ita traducti sumus ad tertium ζήτημα pensitandum; Nempe

De Regula illa aut Norma, ad quam decreta Ecclesiastica necesse habent ut exigantur.

§. 1. **N**on abhorrebit à proposito (hinc arreptâ occasione) secretioribus aliquantisper suspiriis vicem nostram lugere, nostrisque malis non tantum *Pœnæ*, sed & *Reatus* ingemiscere. Unde enim in Clerum, & in Ecclesiam, nisi ab ipsis Ecclesiasticis tam atrociter animadversum? ex quibus quippe quàm plurimi, malæ fidei,

fidei mercatores, *οὐ βάλαν* quædam & *σπορίμια* simpliciorum ex vulgo hominum credulitati obtulerunt : & nescio quem fucum nundinarium veritatis Fronti illinentes, officias fecerunt Religioni, fraudem Populo, & proximè aberant ne sibi ipsis etiam perniciem. Nam dum sacræ paginæ *ἀποκρίσεις* venditabant, sugillabant interim Ecclesiam, (ut ut * *Columnam & firmamentum veritatis*,) & Disciplinæ receptissimæ Antichristi stigma inurebant ; Patrum Nævos & labeculas sub aspectum vulgi ponebant ; suæque ipsorum deliramenta pro imperio obtrudentes, Scripturas Dei sacrosanctas in Lesbiam Regulam demutabant. Quæ horsum-versum versatilis, ad Fidei dogmata dijudicanda vice Canonis illius *συνήγου* (proh dolor !) adhibebatur. Et quemadmodum de *olivæ* nucleo mitissimæ asper exoritur *oleaster*, Deque papavere *Fici* gratissimæ ventosa & vana *Caprifiscus* exurgit ; Ita & Hæreses de nostro fructificaverunt non nostra ; degeneres veritatis grano, & mendacio *sylvestres*.

§. 2. Sed Hæc utique (inquit ille) & Ipsi habent in nos retorquere, à nobis Scripturarum Adulteria fieri. Ergo non proficit Congressio Scripturarum [ex privatâ nimirum interpretatione] nisi

ut

* 1 Tim. 3.
15.

Tertull. de
Prescript. ad-
versus Hæres.
cap. 17-18.

ut aut stomachi quis ineat everfionem, aut Cerebri. Si enim recipit Adversarius, non recipit integras; Et si aliquatenus integras præstat, nihilominus diversas expositiones comminiscitur. Tantumque veritati obstrepit Adulter sensus, quantum utique corruptor stylus. His nituntur Novatores, pro iis scilicet stabiliendis quæ ex falso composuerunt. —

* Id. ib. cap.
19.

* Ergo non ad Scripturas provocandum est, [pro cuiusque Arbitratu explicatas,] nec his constituendum certamen, in quibus aut nulla aut incerta victoria est, aut parum certa. Ordo rerum expostulat, ut illud inprimis decernatur, Quibus competat fides ipsa, cujus sint Scripturae, à quo, & per quos, & quando, & quibus sit Tradita Disciplina, qua sumunt Christiani. Ubi enim apparuerit esse veritatem Discipline, & Fidei Christianæ, illic erit Veritas Scripturarum, & Expositionum, & omnium Traditionum Christianarum.

§. 3. Serio dicam, Auditores, (& quantumvis Literatori, liceat tamen vel dixisse,) quod quotiescunque apud me solum rationes in eo, quibus aut funi Disputationum, aut Schismatum cumulo, aut Hæreseon Congeriei aliquando tandem occurratur; non videntur hæc mihi aliter, quam in Ecclesiasticæ Auctoritatis stabilimento expediri posse. Nec unquam erit ut proceda-

procedamus in Animorum consensu & Pace publicâ stabiliendis, (quæ jam sola fere Sparta incumbit Clero adornanda,) priusquam ad decantatum illud indubitatae per omnia secula **Traditionis* fulcimentum pro sua quisque virili, *αἰσῆς δὲ αἰσῆς*, quâ publicè, quâ privatim, nosmet-ipsos accinxerimus. Quicquid extra hunc apicem insudabitur, totum *ἅπασαν* quantum-quantum non nisi *παρρησίᾳ* comperietur; & utcumque *ἀντιπρὸς* elaboratum, certè *καὶ* evanescet. *Junone* nostrâ fruamur, sed *momentanea*; nullâque extrinsecus adhibitâ vi, mox in nubeculam desitura. Novatores illi inter Clericos qui in ipsum os Antiquitatis contemptim admodum oggannierunt, quot quantisque hoc in Regno *καὶ* quàm promptos Aditus patefecerunt? Si quicquid Vetus Ecclesia sive decrevit, sive admisit, perque decursum tot seculorum ad hunc usque diem *ἀντιπρὸς* deduxit, susque deque jam tandem habendum sit; valeant per me licet unâ cum *καὶ* *ισχυρῶς*, etiam *Decima*, *Pædobatismus*, & *Diei Dominici* Reverentia. Immò (quod totus horreo inter effandum) ipsius Numinis *Tres Personâ* *litates*, & *Processio Spiritus* etiam à *Filio*, ad privati cujusque arbitrium tanquam ad Lydium Lapidem revocabuntur. Nihil deinceps

* In ipsâ Catholici Ecclesiâ magnoperè curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. *Vin. Lit. advers. Hæres. cap. 3.*

in Ecclesia relinquetur illibatum, sed ex casto Veritatis Sacrario in turpissimum hæresiarcharum lupanar desinet. In obscurioribus aut ambiguis Scripturæ locis interpretandis, abundet quisque suo sensu per Ecclesiam licet; eâ lege videlicet, ut ad Fidei ^{dirigantur} exigantur omnia; semperque (ut Vincentius Lirinensis monet) *Prophetica & Apostolica Interpretationis Linea juxta Ecclesiastici atque Catholici sensus Regulam dirigantur.*

§. 4. In hujusmodi Thematis tractatione, certè si quantum mihi rerum dicendarum suppetit, tantum vobis Patientiæ in promptu esset, periculum vobis immineret, ne in suggesto consenscerem.

Sed opportunè mihi succurrit, quàm non facile condonetur ad clepsammidium concionanti, prolixius agere. Et ne Tempus præterlabatur hujusmodi Pensis præfinitum, satius duco circumscribere quod aliqui restat discutendum, quàm aut vestro tædio non occurrere, aut modestiæ meæ limites videri saltem transilire.

§. 5. Interim tamen non possum quin vos obtester, (Reverendissimi admodum in Christo Patres, Fratres in Domino dilectissimi,) per
Patrem

Patrem Luminum benignissimum, qui Divini vos Luminis participes fecit; per Sacrosanctum illum Spiritum, qui vos obsignavit
οὗτος ἡμῶν ἁπολυτρώσις : perque dulcissimum illud Nomen quod super omnibus vobis est invocatum; per siquid vestris animabus aut unquam Cordi aut Curæ fuit; ut ea vestrum unicuique obediendi muneris sit conscientia, quæ memoriam Sui non perhorrescat, suæq; ipsius non metuat interesse Posteritati. Ut ab hac Synodo Apostolicâ Pharmaco vobis indicato, morbis publicis sanandis medicatrices manus adhibeatis. Ut quod in Synodo Oecumenicâ, nemine quidem refragante, id in vestrâ Provinciali, læto celeusmate excipiat, *τὴν ἀρχαίαν ἰσχυροτάτην.* Utque de vobis unusquisque dicendum putet, contra quam Ille * Nazianzenus de sui seculi Conciliis,
ὅτι ταῦτα τῆς Συνόδου τίλθ' εἶδ' ἡμεῖς· μηδὲ περιθάλειν κακῶν, πολλοὶ δὲ λίσσιν, ἢ συγκληισμέν.

§. 6. Nihil mihi ulterius restat, quàm ut suppliciter & obnixè atque animum Deum venerer, ut ducat vos omnes per Spiritum Sanctum, in omnem omnino veritatem; suggeratque vobis consilia Ecclesiæ suæ salutaria, propter Merita Mortemque Filii sui unigeniti. Cui Filio cum Patre in unitate Spiritus sancti, Im-

E e 2

mortalis,

Eph. 4. 30.

* Concil. Nicæn. Can. 6.
 A. D. 325.
 * Ἐγὼ μὲν
 ὄντας, οἱ δ' αὖ
 τ' ἀλαθῆς
 γινώσκον, ὅτι
 πάντα σύνοδον
 οὐνοῦ· Ἐπισ-
 κόπων, ὅτι με-
 θυσία Συνόδου
 τίλθ' εἶδ' ἡ-
 μεῖς· μηδὲ
 λίσσιν κακῶν
 μᾶλλον ἐκκαί-
 ας, ἢ περιθάλ-
 κειν. Gieg.
 Naz. Epist.
 55. ad Pro-
 copium verò,
 42. p. 814.

mortali, Invisibili, soli Deo sapienti, sit Honos,
& Gloria, & Gratiarum Actio, & nunc, &
deinceps, in Secula Seculorum.

E I N I S.

Concio Academica
D E
HIERARCHIA SECULARI,
Speciatim & Præsertim
De Iure Regum,
HABITA
IN TEMPLO BEATÆ
MARIÆ
APUD
OXONIENSES,
PRO
TERMINO INCHOANDO
XIV. CALENDAS MAIAS,
M. DC. LXIII.

Concio Academica

D E

HIERARCHIA SCIENTIARUM

Specimen & Praefatio

De Iure Regum

HABITA

IN THEATRO REGIO

M A R I E

A P P O

O X O N I E N S I S

P R O

TERMINO INCHOANDO

XI. CALENDAS MAIAS

M. DC. LXXIII.

In Epistolâ priore Beati Petri, Capite secundo,
Commate decimo tertio, de Politia Chri-
stianâ sic scriptum legimus.

*Subjecti igitur estote omni humanae Creaturae propter
Deum; sive Regi, quasi praevalenti; sive Du-
cibus, tanquam ab eo missis; in vindictam ma-
lefactorum, laudem vero Bonorum.*

§.1. **R** Equirenti mihi nuper, ad hanc Pro-
vinciam destinato, (Viri & Fratres
Dilectissimi,) si quid in ea (non adornandâ, sed)
pro viriculis obeundâ, vel feliciter invenire, vel
observare diligenter, vel accuratius contexere,
vel qualitercunque demum aliâs præstare pos-
sem, quod Audientibus aut Curæ aut Cordi
esset, aut quo gratiam non planè nullam ab
æquis rerum Æstimatoribus, vel (quod potius in
votis erat) apud Deum saltem inirem; evestigio
& sine morâ subibat animum recordatio, quod
nullum

nullum certius promptiusve aut *Malis Publicis Remedium*, aut *Bonis Publicis Fulcimentum* videtur posse excogitari, quàm si Principum Jura, cum officiis Populorum qui iis subsunt, ad testatissima sua Principia in omnium Animis exigantur. Idque methodo tam distinctâ, verborum ambitu tam exporrecto, & momentis Rationum cum rationibus argumentandi tam ad Vulgi Captum accommodatis; ut nemo tam *bardus* inveniatur, qui officii sui non *gnarus* sit, aut sanè *frontis* tam *perfricta*, qui satis gnarum se esse *negare ausit*. Constat autem apud *omnes* qui de Rebus civilibus administrandis vel *fando* unquam inaudiverunt, perinde *Principi* ac *Populo* certos limites & Cancellos statutos esse, fines certos metasque tam à Deo & Naturâ quàm à Gentium legibus assignatos,

Quos ultra citraque nequit consistere Rectum.

Quippe quibus proculcatis, Sana Rerum Administratio pessum datur, & contabescit. Nec tantummodò *Seditiones*, (ut ut Illa satis ampla malorum seges,) sed & quæ inde enascuntur, vitia scilicet *omnifaria*, radices agunt.

§. 2. Videtur ergò totis viribus in id præcipue incumbendum, ut Jura Principum in *Populos*,

Populos, cum horum Officiis erga Principes, & utrorumque Officia adversus Deum, non modò omnibus innotescant, sed æquâ tance trutinentur. Idque ob alias non contemnendus, sed hanc potissimum rationem, uti tranquillam & quietam degamus vitam cum omni Pietate & veneratione. 1. Tim. 2, 2. Quod videatur Sanctus Paulus Succincte admodum loquutus, simulque oppidò Copiose. Quippe qui multum non multis quamvis alibi passim enuntiat, plura tamen paucioribus nusquam loci enuntiaverit. Nempe Vocabulum illud ~~capitulum~~ (fatentibus ipsis Disciplinariis) complectitur omne genus officia quæ in hominum Commerciis vigere debent. Et in eo quod superaddit [~~de videri debet~~] plane omnimodam comprehendit quæ Deo debetur observantiam. Nescio enim quo pacto, comparatum est ita, ut Pietas simul & Politia, quemadmodum Dei & Regis Timor, manus invicem sibi porrigant ab omni parte auxiliatrices. Eum scilicet in finem constituuntur Magistratus, propter quem & Christiani & Cives sumus, prorsus ut Pietas cum Pace ubique vigeant, & conjunctissimo perfruantur in omnium Animis Contubernio. Cujus rei Desiderio nunquam felicius fatisfiet, quam si qui Presunt & subduntur quod

suarum est partium ex æquo præsent. Illud est maxime *Subditorum*, ut toti ordini *Magistratum*, seu *quantumcunque* (ut nostra habent exemplaria,) vel quantumlibet (ut habemus in Archetypo,) perquam *morigeros* se præbeant vel *propter Deum*. Ad *Magistratum* autem spectat ex alterâ parte, sive in *penam*, sive in *premium*, sua cuique distribuere; Bonos *Clypeo* tutari, in malos *Gladio* animadvertere; *Piè* viventibus favere, in *immorigeros* verò *servire*;

Parcere Subiectis, & Debellare Superbos.

Quod utrumque simul officium *Spiritus sanctus* hoc Textu complexus est,

Subiecti igitur estote *omni humana Creatura propter Deum*: sive *Regi*, quasi *Præcellenti*: sive *Ducibus*, [aut *Præsidibus*] tanquam ab eo missis; ad *vindictam malefactorum*, laudem vero *bonorum*,

§. 3. Quod *Præceptum Apostolicum* quò fructuosius participemus, oremus *Deum* *Misericordiarum*, *Patrem* *luminum* *benignissimum*, (cujus verbum est ipsa *Veritas*, & via ad vitam exploratissima,) ut *misericorditè* ei complacere *hodierno Coetui* interesse; ut quicquid è corde

corde meo in linguam, & inde in Aures etiam vestras, pro Bonitate suâ solitâ sit perduciturus, in nostram omnium quâ privatim quâ publicè cedat Utilitatem, atque in nominis sui Gloriam in majus indies efferendam, per Jesum Christum Dominum nostrum.

Et ut quod nostrâ causâ oramus, eò facilius exoremus, Oremus insuper & præcipuè pro Ecclesiâ Christi militante, per varia regna Resque Publicas quaquaversum disseminatâ. nominatim verò pro Anglicanâ hâc nostrâ. Atque inibi ante alios, pro ejusdem Ecclesiæ Nutricio Carolo, peculiari Dei Gratiâ, Magnæ Britannię, Franciæ, & Hiberniæ Rege, Fidei Defensore, in omnibus Causis omniumque personarum, sive sacrarum, sive civilium, immediatè secundum Deum Supremo in Terris Moderatore. Pro ejus Coniuge Catharina, Regina nostrâ Serenissimâ; Pro Regina Matre Henrietta Maria; pro Illustrissimo Principe Jacobo Duce Eboracensi; aliisque quibuscunq; è regio stemmate oriundis. Pro utrâque Domo Parliamenti. Pro Regni Proceribus nobilissimis; præsertim iis qui Regi adsunt à consiliis secretioribus. Speciatim verò preces apud Patrem Coelestem sunt effundendæ, pro universo Clero Anglicano; pro reverendis

simis Archiepiscopis ; pro Episcopis Reverendis ; aliisque quibuscunque inferioris subſellii Clericis, quibus-quibus ſive muneribus ſive nominibus inſigniantur. Pro utraque Academia, ac imprimis hac noſtrâ. Pro Honoratiſſimo Domino Cancellario, ejuſque Vicecancellario Digniſſimo. Pro omnibus Doctõribus ; Procuratoribus utriſque ; Collegiorum & Aula-
rum præfectis ſingulis ; & præſertim (quò me vocat officii ratio ſingularis) pro Collegio *Magdalenenſi*, ejuſque membris univerſis.

Grata inſuper publicorum qui in Album Academiae referuntur Benefactorum, facienda eſt à nobis in præſentiarum Commemoratio. Nimirum Principis Illuſtriſſimi, *Humphradi Ducis Gloceſtriæ* ; *Johannis Kempe*, Cantuarienſis Archiepiſcopi ; *Thome Kempe*, Epicoſpi Londinenſis ; *Margaretæ*, Comitiſſæ *Richmundiæ* ; *Henrici Septimi*, & *Elizabethe* Uxoris ejus ; *Richardi Liſchfield*, Archidiaconi Middleſexiæ ; *Thome Woolſey* Cardinalis, & Archiepiſcopi Eboracenſis ; *Henrici Octavi* ; *Mariæ Reginæ* ; *Regina* etiam *Elizabethe* : *Jacobi Regis* : *Thomæ Bodlei*, *Henrici Savilii*, *Guilielmi Sidley*, *Nicolai Kempe*, Militum ; *Thomæ White*, S. Theologiae Doctõris ; *Guilielmi Camdeni*, Armigeri : Alio-

Aliorumque si qui sint, qui Academia Oxoniensi quoquo modo benefecerunt.

Et quia Deus est Ille solus Bonorum omnium Largitor, qui aut Nos aut Propatres nostros per manus hominum locupletavit; (Quibus meritò accenseatur *Guilielmus* etiam *Wainfletus*, Episcopus olim Wintoniensis, Magnus Angliæ Cancellarius, Collegii juxta & Aule Beate Mariæ Magdalene Fundator longe munificentissimus,) proinde soli & uni Deo, de tot tantisque Beneficiis in Nos collatis, Gratiarum actiones habendæ sunt, per & propter Mediatorem & Dominum nostrum Jesum Christum. Cujus meritis jam freti, ejusq; adjuti oratione, Deum Opt. Max. iisdem verbis comprecemur, quibus Ipse Incarnatus precandum statuit.

Pater noster qui es in Cælis, sanctificetur Nomen tuum. Adveniat Regnum tuum. Fiat voluntas tua sicut in Cælo, sic & in Terra. Panem nostrum quotidianum da nobis hodie: & dimitte nobis debita nostra, sicut & nos dimittimus Debitoribus nostris. Et ne nos inducas in Tentationem, sed libera nos a Malo. Nam tuum est Regnum, Potentia, & Gloria, in Secula Seculorum.

A M E N.

Subjecti igitur effote omni humana Creatura propter Deum : sive Regi, quasi præcellenti ; sive Ducibus, tanquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum.

§. 1. Quod ab initio hujus Capitis huc usq; dixerat in *Thesi* Beatus *Petrus*, pergit porro jam per partes, & in *Hypothesi* explicare. Inprimis autem agit de debita illa obedientia, quam & *Legi*, & *Regi*, quin & à Rege *Deputatis* præstandam statuit. Ad quam feliciter evincendam, Duobus nititur *Argumentis*; Quorum alterum ab *Authore*, à *Finē* alterum mutuatur. *Ordinationis* hujus *Civilis* (ut ut *voluntas arbitrii* sive *Humana Creatura*,) *Deus* ipse & *Author* & *Vindex* audit. Nec enim ideo *Humana* dicitur, quòd sit *humanitus oriunda*, (ut *Græca Scholia* & *Didymus* videntur velle interpretari,) sed quod *hominum* sit *propria*, interque *Homines* constituta. *Finis* autem hujusce *Ordinis* non modò *utilem* eum probat, sed usquequaque *Necessarium*; Quum hâc potissimum ratione, & *Virtutibus* & *Vitiis* stipendia consent: *Illis* nimirum *Premia*, *Istis* *Pœnæ* constituentur. In quibus duobus quasi *Cuneis*, sive vitæ hujus *Cardinibus*, *Tranquillitatis* nostræ *Fanua* in totum vertitur atque consistit.

§.2. Sed

§. 2. Sed neq; satis sibi duxit Beatus *Petrus*, hoc officium tantum in genere, & ~~de iure~~ præcepisse; verum insuper nos docet, (& copioso quidem Compendio,) quoniam ordine & methodo, quoniam modo atque mensura, in hoc officio exequendo utendum sit. Nempe à lege Evangelicâ præceptum est, ut & Deo, & Regi, & Regis nomine Gubernantibus Subjecti simus. Sed primum Deo, deinde Regi, demum à Rege Deputatis, Deo scilicet propter seipsum, Regi verò propter Deum, à Rege denique Deputatis propter Regem obtemperandum. Ita tamen propter Regem, ut prius & potius propter Deum per quam Rex regnat, ac magistratus inferiores Potestatis à Deo datae participes facit, tam His quem Illi parendum sit.

§. 3. Ita autem distinguit *Petrus* inter Regem & Rectores à Rege missos. (Verbi gratiâ inter *Claudium* qui dubio procul imperabat cum hæc Epistola scriberetur, *Eosque* Imperii procuratores qui tunc provincias Romanorum *Claudii* nomine administrabant,) ut *Illum* vocet ~~imperatorem~~. Hos tantum ~~imperatorem~~. Utræq; voces quid differant, ex diversis Scripturæ Locis constare queat. Nam ut supremas Potestates per ~~imperatorem~~ expressit Beatus *Paulus*, (Rom. XIII, 1.) Ita sanctus *etiam*

etiam *Mattheus*, de Romani Imperatoris *Vicario* loquens; ^{ut inquit} eum appellat, *Mat. 27, 2.*

§. 4. Duo sunt igitur, inter alia, (quorum certè hic Textus feracior est quàm ut singula tractare per tempus liceat,) quæ dignissima mihi videntur ut principe loco dispiciantur; Magistratuum *Ordinatio*, & eorundem *Subordinatio*. Quumque ita à Deo sit comparatum, ut *suprema Potestas* sit penes *Regem*, Potestas verò *Subordinata* penes *Populi Primores* à Rege missos; tum *Hic*, tum *Illic*, sed cum *Discrimine* obediendum. Nam ^{sancti de christo, inquit} ^{[et alii] de deo dicuntur.} Regi quasi *Præcellenti*, (secundum vulgatam versionem,) aut propter *Ipsius Potestatem*, (ut habet versio *Arabica*,) aut quia omnia ei sunt, (ut habet *Æthiopica*,) aut propter ejus *Imperium*, (uti est apud *Syriacam*,) Ut summam Rem dicam, Cuius *Humanæ Ordinationi*, aut cuius *Humanæ Creature*, (nam sic Apostolo ^{ad Galatas} hic loqui placuit,) eâ methodo ac modo parendum docet Spiritus Sanctus, ut Regi in quantum *Supremo Domino*, Reliquis in quantum à *Rege missis*, utrisque verò propter Deum, obsequii Debitum sit persolvendum. Et inde Duo (ut modò dixi) sese offerunt explicanda; Nimirum *Ordinatio*, & *Subordinatio* Magistratuum.

§. I. Ad

§. 1. Ad primum membrum quod attinet, Argumentis ferè innumeris evinci potest, Quod *Magistratus* etiam *civilis*, æque ac *Ordo Ecclesiasticus*, summo jure censeretur inter species ^{inexpiat.} *Calitus* scilicet oriundus, *jureque Divino* constitutus. Et ut palam hoc fiat in ipso operis quasi *Vestibulo*, videtur mihi nostrâ omnium maximoperè interesse. Est enim illud vel luce clarius, & apud omnes in confesso, quod si *Populi Universi* Vicarius Rex esset & Vicemgerens; si solum *Populi* Minister & vindex Iræ; si Potestates sublimiores à *Populo* essent *Ordinatæ*, (quod toties venditant & contendunt *Hyperaspistæ Democratici*,) si perverso *hoc sensu humana* essent *Creatura*, nec alio jure fruerentur quàm quod *effræni Multitudini* acceptum ferunt; Actum esset illicò de *Causa Regia*, quam tantâ animi confidentiâ in nos suscepimus asserendam. Quapropter Illud ante omnia incumbit mihi evincendum, non à *Populo simul convento* *Ordinationis* hujus *Originem*, (quod ipsi * *Grotio* ^{in natu} errore patrio adhuc correpto humanitùs contigit autumasse,) sed à *Deo* constituyente *petendam* esse.

* Notandum est, primò homines non Dei præcepto, sed sponte adductos experimento Infirmitatis familiarum

segregum adversus violentiam, in societatem civilem coisse, unde ortum habet Potestas Civilis, quam ideo humanam ordinationem Petrus vocat. Grot. de Jure Bel. & Pacis, l. 1. cap. 4. Sect. 7. pag. 86.

G g

§. 2. In-

§. 2. Inprimis autem huc facit, quòd *Potestas* hinc inde in sacris literis pro ipsâ *Persona* usurpatur, quæ *Potestatem* Illam habet coeli-
tùs sibi demandatam. Quod enim dicit Gen-
tilis Ille, *ὁ Θεὸς αἰμαίνω ἐξουσίαν*, (Mat. 8. 9.) perinde
est ac si dixisset, *αἰμαίνω τὴν ἐξουσίαν ἔχοντα*. Pari modo
& istæ phrasæ, *Homo sum sub Potestate consti-*
tutus, (Luc. 7. 8.) *Et omnis anima Potestatibus*
supereminentibus subiecta esto, (Rom. 13. 1.) ut ut
per modum *abstractionis* quoad sonum efferuntur,
sunt puræ putæ *Concretivæ* quoad *significatum*.
Nam quos Apostolus (ad Romanos) *ἐξουσίας* num-
cupat, Salvator noster *ἐξουσιάζοντας* vocandos cen-
suit. (Luc. 22. 25.) Cujusmodi metonymicam
loquendi rationem non in irrita usurpatam à
spiritu sancto existimemus, sed eo fine & pro-
posito ut omnibus Subditis innotesceret, non
duntaxat ad *Personas* & nudam *δυνάμιν* Imperan-
tium, verùm insuper ad *officium* & *ἐξουσίαν* respici-
endum, quibus *desuper* instructi unctique sunt.
Unde passim apud Homerum — *τιμὴ δ' ἐκ Διὸς ἐστὶ*.
Quin & veteres *Ægyptii* in ea semper sententiâ
erant, (ut Author est nobis *Diodorus*,) *ὅτι αἰὲν δαι-*
μονία τινὲς ποταμῶν βασιλεῖς τετυχεῖναι τῆς τῶν ἑλκὸν ἐξουσίας. Cui con-
sonum est illud quod inter *Placita Essenorum*
Porphyrius memorat, *ὅτι διὰ θεῶν ἀπορίωνται τῶν τὸ ἀρχόν.*

Diod. Sic. l. 1.

§. 3. Quor-

§. 3. Quorsum autem *Magistratus* passim in
 vetere Instrumento per vocem *Elohim* effere-
 tur? Non propter aliquid Divinitatis ipsorum
 Essentiæ inhærentis, (quippe quibus compertum
 est *humanitus* omnia evenire, æque ac reliquis ex
 vulgo humani Generis,) Sed imprimis ob ra-
 tionem à *Salvatore* nostro exhibitam, nimirum
 quòd ad eos Sermo Dei factus est. (Joh. 10,
 35.) vel (ut planius id exprimam, & exegetice,) quòd ad *divinum* illud munus ita *divinitus* sunt
 vocati, ut in eodem obeundo ipsius Dei in *Ter-
 ris Vicarii* sint. Ob secundam rationem à *Moyse*
 redditam, *Quia non hominis, sed* * *Dei Judicium*
est; aut saltem aliquid divini admistum habet.
 (Deut. 1. 17.) ob tertiam insuper rationem
 quam apud *Psalmistam* videre est, nempe quod
Deus Illis adest in Rebus Imperii Administrandis.
 (Psal. 82. 1.) Unde legimus de *Moyse*, quod
 erat in *Deum Aaroni*. (Exod. 4. 16.) Deusque
 dicitur *Pharaonis ab ipso Deo constitutus*, (Exod.
 7. 1.) nequaquam *ὡς θεοὶ ἄλλοι*, bene tamen *καὶ ὡς*, putà
divinam Auctoritatem, quā deo concedente mu-
 nitus est. * *Ego dixi vos Dii estis*, id est (ut op-
 timè exponit *Justinus Martyr*, aut Quisquis
 scripsit *Quæstiones & Responsiones ad Orthodoxos*,)
Dedi vobis *καὶ τιμὴν, καὶ δόξαν, καὶ κλήσιν μου*. proinde popu-

Exod. 22. 28.

* 2 Chron.
19. 6.

* Psal. 61.

Justin. in 99.
& Resp. ad
Orthod. q. 142.
p. 378.

lum iudicate, ac si Ego iudicarem. Eodem planè sensu & Illud dicitur (Psal. 86. 8.) *Non est similis Tui inter Deos*, id est *Dei in Terris gerentes vicem*, penes quos est civilis aut Ecclesiastica Administratio. Ob quartam denique rationem, *Dei* nomine censentur, quia *divini* sunt regalis officii *Fructus*, nimirum *Pax*, & *Iustitia*, ex eadem quasi *Arbore æquis passibus succrescentes*.

Psal. 82. 6.

§. 4. Huc accedit quod viri principes & *Filii Dei* appellantur in sacrâ paginâ. Ut cum dicuntur *Filii Dei* Filias hominum deperiisse, (Gen. 6. 2,) *Symmacus* & *Aquila* τὸς υἱὸς Δαυιδ υἱὸν Δαυιδ, *Filios Dei* vertendos censent. Non propter *summam Sanctitatem* quâ Reges subditis antecellunt, (Nam ex sæce subditorum sunt *Filii Dei Adoptivi*,) nedum propter *Naturæ* præ reliquis hominibus *excellentiâ*, (nam unus *Christus* hoc pacto *Filius Dei* est appellandus,) Sed propter *Muneris Dignitatem* statim à Deo eminentissimam, quâ Magistratus in Solio positi privatas omnibus anteponuntur; vel propter *Nomen Angelorum*, quod cum Illis Spiritibus commune habent, qui & *Ipsi Filii Dei* * non uno loco denominantur. Et summâ sanè cum ratione dicuntur *Angeli* Magistratus, partim quòd Deus eorum operâ in rebus mundi dispensandis (sive

* Jobi 1. 6.
 & c. 38. v. 7.
 2 Sam. 14. 17.
 & c. 19. v. 27.

(sive in poenis sive in præmiis pendendis) utitur; partim quòd *Angelos Illos. Cælestes* perinde animi *Puritate*, ac *splendore Majestatis* referre debent. Idque ob illam, inter cæteras, quam *Irenæus* innuit rationem; *Cujus Jussu homines Nascuntur, Hujus Jussu & Reges constituuntur, apti iis qui ab ipsis regnantur.*

Iren. lib. 5.

§. 5. Immo nec illud prætereundum, quòd Reges non rarò in Sacro Codice *per unctos Domini* exprimuntur. (Id quod *David de Saule* dixit, 1 *Sam. 24. 7.*) non ob illud duntaxat quod vulgò creditur, quia Reges Israelitici ad jura regia promovendi, cum illà ungendi Cæremoniâ, jubente Deo inaugurabantur; (1 *Sam. 9. 16. & cap. 15. ver. 1;*) sed eâ potissimùm de Causâ, quam Sanctus *Paulus* assignavit, (ad *Rom. 13. 1.*) quia legitima Potestas Regium munus obeundi, non nisi *cælitus & à Domino* concedi queat. *Cyrus* enim, quantumvis *Ethnicus*, nec unquam oleo delibutus, *Christus* tamen & *unctus Domini* ab ipso Domino dicebatur. (*Isa. 45. 1.*) Quod manifestum Discrimen innuit inter *Externam Unctionem*, quâ *Invasores Imperiorum* perfundi possint, & *Unctionem* illam *Internam*, quâ *Dynastæ* solùm legitimi (bonæ fidei possessores) non tantummodo in *Regnum*, sed & in *Jus regnandi*

nandi admitti solent. Quod ad Priorem ungendi rationem attinet, Hæc in *Unctos* etiam *Diaboli* conferri potest, ideoque *contemptim per se* habetur. Posterior autem ungendi ratio est quiddam *divinitus* impertitum, & ad *Unctos Domini* constituendos, tum necessario *requiritur*, tum sola *sufficit*. Nam ubi legitimus est successor, *Unctione* opus non est, ut rectè *Junius* & *Tremellius* ad 2 *Reg.* 23. 30. Quocirca populus *Israeliticus* *Jehoachazum* unxerunt, non ad aliquid *Juris* impertiendum, sed ut ejusmodi *Ceremoniâ* testatum facerent, *Regnum Armis Ægyptiorum* aliquandiu intercisum, quasi de integro *Huic* tradi contra *Ægyptios* defendendum.

§. 6. Quarto loco vel inde constat de *Magistratus Civilis Hierarchia*; Quòd, sicut omne *jus Paternum* ex *Jure Divino* dimanavit, (idque ponitur extra omnem controversiæ aleam, siquidem Deus in *Decalogo* distinctè jubet, ut unusquisque *Parentibus* morem gerat,) ita omne *jus Regium* à *Paterno* primitus dimanasse, aliquantò luculentius per se videtur, quàm ut in eo demonstrando prolixius agam. Præterquam enim quòd palam constat, omne *Regimen* ab initio intra folius *Paterni Juris* pomæria clausum,

sum, non nisi tempore procedente in varias Formas pullulasse; & utriusque generis *ἡγεμονία* (Regnum scilicet & Sacerdotium) ad Primogenitum apud Judæos ex Dei Decreto pertinuisse; (ipsoque Judice *Aristotele*, *ὁ δὲ πρῶτος ἀρχὴ καὶ πατὴρ πολιτείας καὶ θρησκείας*.) Accedit etiam illud notatu dignum, quòd Rex quandoque in sacris Literis per *Patris* Nomen enuntiatur. Ita enim *David* compellat *Saulem*, 1 Sam. 24, 11. Et quum *Debora* summâ Rerum in populo Dei potita esset, non *Reginam* se, aut *Judicem*, sed *Matrem* in *Israel* vocandam duxit. (Jud. 5, 7.) Nec hoc in loco reticendum, quod apud * Sanctum *Hieronymum* videre licet; nimirum *Philistinos* in more semper habuisse, Reges suos ad unum omnes *Abimelechi* nomine compellare; quod quidem *Patrem*, juxta ac *Regem*, felici omine consignificat. Et quandoquidem qui in Populo Primas tenet, non magis *Princeps*, quàm *Pater*, & *Pater* quidem *Patriæ* vocari solet, (secundum illud *Xenophontæum*, *ὁ δὲ διαφέρει ἀρχὴν ἀγαθὴν ἐκαστὸν Πανεστί*.) duplex inde Documentum & *Principibus* & *Subditis* haurire datur. *Principes* scilicet admonentur, nequando secus illi in *Subditos* quàm in *liberos* animadvertant, iisque de Rerum affluentia * *Nutriciorum* instar prospiciant. *Subditis* insimul

Arist. 7. Eudem. 10.

* *Hieron. l. 9. in Exek.*

Xenoph. Rur. Παιδ. l. 8.

* *Esā 49. 23.*

in simul innuitur, eodem Tituli compendio, ut *Principes* suos (quantumvis asperos) *Parentum* loco revereantur.

§. 7. Quid, quòd *Populi Pastores* identidem appellantur à *Spiritu Sancto*? Num ob Naturæ præstantiam aliquam, quâ cæteris hominibus haud secus præstant, ac homines cæteri suis *Gregibus* atque *Armentis* antecellunt? minime *Gentium*. Sed multò potius quòd eandem nascendi sortem perpeffi, & ex eadem humo sæpe sublatis, in id fastigium Majestatis ad *Dei Nutum* evehuntur, *Deique* in Terris *Thronum* tenent. Eapropter *Augustinus* disertè docet, eundem Deum qui Majestatem *Suavissimis* dedit *Imperatoribus*, putà utrique *Vespasiano*, dedisse etiam *Domitiano*, quamvis *Tyranno* crudelissimo. Eundem Deum qui *Constantino*, etiam *Apostatae Juliano* Majestatem regiam commodavisse. Unde *Supremis Magistratibus* planè ex æquo obediendum, sive *aquis*, sive *iniquis*, modò non sint *absque Titulo*, sed exercitio solo *Tyranni*. Quippe cætera *disparēs*, in hoc *conveniunt*, quòd Majestatem à Deo datam videntur ex æquo participare.

§. 8. Quàm reverentèr denique Sanctèque *Majestas Regia* haberi debeat, ut *Majestatis* ipsius

Augustin. de
Civ. Dei. l. 5.

fius Dei sive *Particula*, sive *Propago*, vel inde licet *conjectare*, immò fortiter *arguere*; quòd ab omnibus in *Theologia*, *Juris*que *Prudentia* versatissimis, Crimen *læsæ Majestatis Sacrilégio* proximum judicatur. Immò crediderim esse *Piaculum Sacrilégii* nomine censendum, *Vicarium Dei*, & *Unctum Dei*, & *Ordinationem Dei* impetere, adeoque ipsum *Deum* in ejus *Diacono* violare. Ita enim *Beatus Paulus* de *Potestate* & *Persona* Regali statuit, in *Epistolâ* ad *Romanos*, capite decimo tertio; ubi quinquies de utrisq; sic scriptum legimus. ἱεϋοῖα κυρί θειῷ, v. 1. ἢ θειῷ διακονῶν, v. 2. θειῷ διδόνον, v. 3. ἡντινῶ θειῷ, v. 4. θειῷ λειτουργῶν, v. 6. usque adeo verum est quod *Sanctus Paulus* asseverat, ἐκ θεοῦ ἱεϋοῖα αἰ μὴ κυρί θειῷ, ut Ipse *Dominus* & *Salvator* ipsam *Pilati ἱεϋοῖαν* (siquam saltem haberet) contra seipsum etiam adstrueret. ἐκ τούτου (inquit Ille) ἱεϋοῖαν ἐδωκεν καὶ ἡμῖν, ἵνα μὴ τοὶ ἀδελφοὶ ἁγιάζωμεν. (*Joh. 19, 11.*)

Ideoque cùm *Samuel* affatus *Populum* hæc verba præmisisset, [*En Regem quem elegistis & petiistis,*] Illa statim subjunxit eodem spiritûs anhelitu, [*Ecce Deus posuit eum Regem super vos.*] Id est, *Regem* depolcentibus *Deus* vobis *Hunc* dedit. Vos *elegistis*, sed *Deus posuit*. Vos in *speciem* elegistis, cap. 12, v. 13; sed quem *Deus* jam dudum & in *solidum* elegerat, cap. 10, v. 24.

1 Sam. 12. 18.

1 Sam. 9. 16.
& C. 10. v. 24.

H h

Quid,

Jun. Brut.
Vindic. contra
Tyran. Qu. 3.
pag. 268.

* Iren. ubi
supra. Clem.
Constitut.
l. 7. c. 17.

Quid, quòd Ipse Junius Brutus simul fatetur & ostendit, Deum Reges instituere, Regna Regibus dare, ipsos Reges eligere? Quibus feliciter concessis, Juris Regii non refert, ut Electio quæ Dei est suffragiis Populi comprobetur. Nec multum videtur interesse, si Populus Reges constituere aut Regna tradere dicatur, dummodo Deus etiam conceditur cum Regna dare, tum Reges ipsos instituere. Quinimmo Reges à Deo non tantum eligi, sed & constitui, * Irenæus & Clemens Authores sunt. *τὸν θεὸν ἀποδείκναι, οὕτως ὅτι τὸ ἀρχεῖν αὐτῶν ἐστίν.* Quod Reges regnant per Deum, *ἀποδείκναι* affirmatur ab ipsa Deo, Prov. 8, 17. Neque tantum permissive, (ita enim & Diabolus per ipsum Deum regnare dicendus est,) sed per Deum constitutive, prout Viri oculatissimi Locum illum interpretantur. Et benè regnant per Deum, qui solum propter Deum regnare debent, Potestatisque Judiciariæ Capitale supplicium infligendi Deum solum Authorem habent. De cujus rei ratione vel inde breviter nobis constat, Quòd Nemini liceat per Dei leges mortem sibi accersere. Nam quod sibi non licet contra se, Id ut aliis contra se liceat, aut sibi contra alios, nemo potest efficere. Ratio est, quia Nemo Jus aliis conferre potest quod

quod ipse prius in seipso conferendum non habuit; nec plus sibi adversus Alium, quàm adversus se sibi licere queat. Ergo Legem promulgare sub Pænâ Capitis observandam, & Legem istam violentibus sententiam Capitis irrogare, illud est Prærogativæ quod soli Deo Magistratus acceptum ferunt. Unde & liquidò satis constat de eorundem Hierarchiâ.

§. 9. Sed hic *objiciant* Misobasiles, & magni Nominis Litigatores, quòd aliquammultis antè seculis quàm Populus *Israeliticus* à Deo Regem efflagitasset, *Moses* de Rege illo prædixit, *Deuteronomii* 17. 14, 15. *Quum perveneris in Terram quam Dominus Deus tibi possidendam dedit, in eaq; habitaveris; Tu dices, (inquit Moses) constituam Regem super me, ut ceteræ Gentes quæ sunt in circuitu; tum vero eum Regem constitues quem Dominus elegerit è medio fratrum tuorum.* Unde elicitur Argumentum, quòd licet Regis *Electio* ad Deum spectet, ejusdem tamen *constitutio* sit penes *Populum*.

§. 10. Huic autem objectamento, ut ut *palmarium* esse videtur, & quod in os nobis obgarniunt Incerti vulgi Assentatores, videtur posse *multifariam*, & tamen *breviter* os obstrui.

Inprimis enim Regem à Deo petit iste Po-

pulus, utpote gnarus & sibi conscius, *sui juris non esse*, Regem aliquem creare. Secundo, *dices Tu, [Constituam.]* Sed à *Dicto* ad *Factum*, prout à *Facto* ad *Jus*, pessimè valet argumentum. Tertiò, constituam Regem (non *subter*, sed) *super me*. Ergo *Populo Universo*, non tantum *singulis* in *Populo*, (fatente populo universo,) superior audit. Dato enim, (at non concessio,) quod summa Rerum ab origine penes *Populum* permanisset; si tamen Regi à se electo ita sese addixit in Servitutem, ut totum illud quod habuerat regnandi Jus à semetipso abdicaverit, & in alium planè transcripserit; nec amplius retinet, nec jure potest revocare, quod sciens volensque *non-suum* fecit. Quartò, *Moses* addidit [*constitues,*] non omnino *imperative*, sed modo prorsus *indicativo*. Prædixit quod *de facto* futurum viderat, non præcepit quod *Ipsi de Jure* facerent. Aut, quintò, *ἐλξεν, & καταχρησάς*, per vulgarem figuratè loquendi modum, *constituere* dicuntur, Quem *non-recusant*, & à Deo agnoscunt *Constitutum*. Sextò, non *quemcunque* constitues, sed quem *Dominus tuus elegerit*. Et Regem sanè *quemcunque*, modò à *Domino suo electum*, non est *Populi* reprobare, quantumvis *magni*; nisi fortè *Deus Ipse* (*Dominus Ille Exercituum*) qui

qui *singulis* in Populo major esse non negatur, *universis* tamen minor habendus sit. Septimò. dixit Populus Samueli, *Præpone nobis Regem*, (1 Sam. 8. 5.) Et Commate Sexto, *da nobis Regem*. & * Commate 19. *Rex nobis præerit*. Dixitque Samuel, (Saulem Regem allocutus,) *Unxit te Jehova in Antecessorem super suam Possessionem*. quod est perinde, ac si dixisset, *Nihil aliud nunc feci, quam quod ante in mandatis ab ipso Domino acceperam*. Edixit enim Jehova, (verse 22,) *Ausculata voci eorum, ut præficias iis Regem*. Non ergò Populus *sibi ipsi*, sed Samuel Populo; neque Samuel suâ sponte, sed ipso Deo præcipiente, Regem Populo præficiebat.

1 Sam. 10. 1.

§. 11. Et hæc sufficiat prælibâsse de Magistratuum Ordinatione. Quæ ideo *utrimus aīspantur*, sive *Humanae Creaturae* censetur titulo, non quòd non sit *inexista*, planèque divinitus oriunda, sed quòd *Hominum sit propria*; &, quantumlibet à Deo, *apud homines tamen constituta*.

§. 1. Deinceps sequitur expendenda Subordinatio Magistratuum. Quam ita nobis hoc loco descripsit Petrus, ut satis liquidò edocuerit, Quid cuique Magistratum, & Quo sit ordine deferendum. *Subjiciamini* (inquit Ille) *omni humanae creaturae, sive ordinationi, & propter Deum subji-*

II.

subjiciamini. Non tantum *Claudio Imperatori*, verum & *Furio Camillo Scriboniano*, aliisque etiam *Cæsareis* in aliis *Provinciis Procuratoribus*. Non tantum *Regi* morem gerite, sed & à *Rege Subrogatis*, & *Provincias particulares Regis vice administrantibus*. Neque *summi* duntaxat, sed *imi* *subsellii* *Administris*. *Universis* inquam & *singulis* qui *de Jure* vobis *præsunt*, ac legitime *præficiuntur*; sed suo ordine & loco, suo modo atque mensurâ, suum cuilibet obsequium præstandum est. Nam *Regi* in quantum *supremo Domino*, *Reliquis* in quantum à *Rege missis*. *Regi soli secundum Deum*, *Reliquis* verò *secundum Regem*, licet utrisque *propter Deum*, *Divus Petrus* hoc loco parendum vult.

§. 2. Ad quam *Doctrinam Apostolicam* tam claram, tam facilem, tam omnium oculis expositam, & *paci publicæ conservandæ* ab omni parte necessariam, nunquam satis mirari possum, neque *Calvinum*, neque *Paraum*, neq; *Plessiacum Morneau*, (*viros acri licet Ingenio & alioqui perspicacissimos*,) eo modo quo decebat animum suum advertisse; sed usque adeo aut caligasse ad tam divinum *Scripturæ Lumen*, aut datâ operâ *Cacutiisse*, ut affirmare non dubitaverint de *popularibus Magistratibus*, (nempe de
puris

puris putis Subditis in Magistratu inferiore constitutis,) eos ita ab ipso Deo Libertatis popularis Tutores fieri, uti adversus ipsum *Regem* (in hac viriliter asserendâ) etiam manu armatâ grassari liceat.

§. 3. Contra Cujusmodi Grassatores de *Regum jure* edifferturo, videtur mihi Res tota inde usque ab origine, non modò quoad *Naturam*, verùm etiam quoad *Nomen*, & quoad *Nominis rationem*, petenda esse.

§. 4. Et quia multum est Discriminis inter *Subjectum* & *Adjunctum*, de quorum debitâ convenientiâ incumbit mihi dispiciendum; Separatim imprimis videndum habeo, quid sit *Jus* quod ipsum quæritur, deinde quid *Reges* de quibus quæritur. Ita postmodum conjunctim atq; dilucidè innotescet, *Quod* & *Quatenus* *Adjunctum* *Subjecto* competat.

§. 5. *Jus*, pro triplici Respectu secundum quem ad *Subjectum* referri solet, trifariam ferè intelligitur. Si ad *Personam* referatur, est quidem *Qualitas moralis*, *persona competens*, ad aliquid *juste vel habendum vel agendum*. Si referatur ad ipsam *Rem*, *Justitiæ* scilicet materiam, Nihil aliud sanè videtur quàm quod est *Justum* significare, & *Naturæ Societatum ratione utentium*

non repugnat. Si ad *cujuslibet* virtutis materiam spectat, eodem redit quò *Ipsa Lex*, ut statuatur esse *Actuum moralium Regula*, non ad illud duntaxat quod *Iustum* dicimus, verum etiam ad illud quod *Rectum*, obligans. Jus, priori modo acceptum, *Potestas* passim appellatur. Quæ ita differt à *Potentia*, ut illa *moraliter*, & *de jure*, hæc *de facto*, & *Physiologice*, apud Authores usurpetur. Illa græcè *ἐξουσία*, hæc *Δυναμις* nuncupatur. *Vis* qualiscunque *Potentia* dicitur; *Potestas* non item, nisi legitimè exeratur. Penes Tyrannos *absq;* *Titulo* sæpe *summa* regnandi *Potentia* manet. (Cujus furfuris erat *Cromwellus* nostras, *Humani generis Propudium* post homines natos iniquissimum.) *Potestas* verò non competit nisi legitimis Magistratibus; qui utcunque *exercitio* Tyranni sint, castè tamen sanctèque apud Subditos quoscunq; haberi debent, quippe qui numinis sunt Vicarii optimo jure constituti. Adsit modò Possessor justus, de Personæ injustitiâ nulla nobis lis erit. Qui effrænem *sine Titulo* *Potentiam* habent, Deo tantum *permittente*; Illis sæpe resisti nequit. Sed qui legitimam *Potestatem*, Deo cælitus constituyente; Illis nunquam resisti debet. Eaque propter *Beatus Paulus Pontifici Maximo* conviciatus per Imprudentiam, Veniam

Veniam illicò aucupatur Ignorantiæ suæ concedendam, (*Act. 25, 5.*) *Nesciebam* (inquit) *Fratres Pontificem esse Maximum. scriptum est enim, Principi Populi tui non maledices.* Ac si dixisset, *Magistratibus etiam injustis summam deberi reverentiam*; nec ex ore tantum Illam, sed & ex animo deferendam.

§. 6. Quod quò clariùs elucescat, transeamus evelligiò ab *Adjuncto* ad *Subiectum*: A *Jure* sc. quod quæritur, ad ipsum *Regem* de quo quæritur.

§. 7. Nomen *Regis* à *Regendo*, ut Nomen *Principis* à *primas ferendo* fluxit. Illo *Imperii Summitatem*, hoc *Ordinis Primatum*, utroque *Regis Privilegium* simulque *Officium* indigittante; Ita ipsâ Etymologiâ comparatum est, ut auditis etiam Titulis quibus per leges insigniuntur, statim & *Muneris* & *Mercedis Memoria* Regibus refricetur. Sive enim per *Caput* totius corporis politici, (quemadmodum ^a *Jephtha* à *Gileaditis*,) sive etiam per ipsum *Verticem*, partem *Capitis* sublimiorem, (ut *Tropus* iste explicatur ab *Expositoribus* ^b *Septuaginta*,) sive per *Clypeos* ^c *Terræ*, sive per *Terræ* ^d *Fundamenta*, sive per *Annulos sigillares*, (ut ^e *Zerubbabel* à *Jehovah*,) sive per ^f *Montes*, sive per ^g *Medicos*, sive per *Populi* ^h *Pastores*, sive demum per ⁱ *Sal-*

^a Jud. 11. 8.
^b Deut. 33. 20
Esa. 3. 17.
^c Psal. 47. 9.
^d Psal. 82. 5.
^e Hagg. 2. 23.
^f Jer. 51. 25.
^g Isa. 3. 7.
^h Num. 27. 17
ⁱ 2 Reg. 13. 5.

vatores, qui primas tenent in Magistratu describi solent; eorum aut *Dignitas*, quoad *Originem*, aut *Auctoritas*, quoad *Potentiam*, aut *utilitas*, quoad *officium*, nec obscure quidem nec invenuste Audientium animis instillantur. Rex denique à *Regendo* vel ideo fluxit, quia Deo solo minor *Regendi Jus* habet quicquid nomine *Subditorum* venire solet. Et quicquid uspiam Titulorum in Sacris Literis ei ascribitur, videtur prorsus ex industriâ ad id inventum, ut solum supra se Deum Rex habere significetur.

§. 8. Liquet autem ex *Jure Regni*, quod in Libro *Samuelis* legendum prostat, *Regibus* legum Violationem sine ullo apud Homines supplicio cedere. Unde *crimine vacare* dicuntur Reges, (Quod inter Juris nostratis placita agnoscunt facile *Juris Consulti*.) non perinde ac si reapse *insones* sint, sed ex eo quod rerum à se gestarum rationi reddendæ non sint *obnoxii*; atq; eo saltem sensu *soluti legibus*, in quantum à Causâ unquam dicendam (quantumvis *Rei*) liberantur. Rex verè dicitur, cui Subditi vel primarii *fidem jurant*, cujus *Imaginem nummus præfert*, cujus *legibus omnes parent* à cujus *Judicii ad neminem provocatur*, penes quæ est *æquitas* non solummodò *æquitas*, sive *Judiciaria*, verum & *moderatio*, sive *Legislativa*; vel (quod eodem

1 Sam. 8. 10.
11, &c. ad
vers. 19.

eodem ferè redit,) Potestas ^{ἐξουσία} (Nam *Par in Parem* non habet condendi *leges Potestatem*; ut *solius* sit *Regis*, Jus ipsum dare, *uniuscujusque* verò *Judicis*, Jus datum dicere.) Unde & ^{ἡμῶν} Rex ^{ἡμῶν} antiquitus vocabatur, ob hanc potissimum rationem, quòd etiam si *secundum leges* imperitare teneatur, putà in *foro Conscientiæ*, In *foro* tamen *humano* ita *legibus absolvitur*, & ipse sibi suisque in *Legem cedit*, ut impunè quidlibet faciendi *Jus quoddam* habeat. Solus *Ille* dicendus *Rex*, cui competit *Majestas*; Quæ ab omnibus aliis Titulis inferiori Magistratui competentibus, (utpote ^{παρβασιλείας} in se complectens,) immane quantum discriminatur. Nihil autem *Majestati* tam proprium est, quàm τὸ ἀντιπαραστήναι, (id est,) à nemine pendere, nemini esse obnoxium, à nemine posse judicari. Benè igitur *Rex Otanes* apud *Herodotum* dicebatur ἀντιπαραστήναι, Benè etiam *Xiphilinus*, ^{οὗτος ὁ ἀνταρχίας ὁ θεὸς μόνος καλεῖται δυνάστης}, (aliter enim ^{ἀνταρχία}, id est *supremus Dominatus*, nequaquam esset,) sed optimè omnium *Cassiodorus* hanc rem expressit. *Causa Regiæ potestatis* *supernis solis* est applicanda *Judiciis*; quandoquidem *e Cælo petita* est, & soli *Cælo* debet *Innocentiam*. Tantum *abest* ut *Regnum* habeat qui *Potestati* qualicunque *rationem reddere* obligatur,

gatur, ut *ἡγεμὼν* & *βασιλεύς*, apud *Pausaniam* opponantur. Solus Ille Rex est (ipso fatente *Junio Bruto*) cujus amplissima censetur Potestas, aut qui *Supremus* est *Gubernator*, quemadmodum *Junius* & *Tremellius* complusculis Locis interpretantur. *Supremus* autem est *Gubernator*, cujus Potestas *Gubernandi* præcipuè vertitur & versatur, in condendis legibus, iisdemque tollendis cum opus fuerit; in fœderibus faciendis, Belloq; & Pace decernendis; in veltigalibus ac Tributis ad usum Publicum exigendis; in Magistratibus Inferioribus pro arbitrato suo creandis; in honoribus Titulisq; prout voluerit conferendis; in Conciliis & Synedriis pro imperio indicendis; Et (quod rei est Caput) in se suisq; quibuscunque, ut ut atrociter delinquentibus, à Judiciis tamen Humanis cum visum fuerit eximendis. Ut Rex reapse non sit, sed tantummodò *ἡγεμὼν*, qui auctoritate suadendi, non jubendi Potestate munitus est; aut cujus Actus qualescunque alterius juri substituantur.

§. 9. Cujus Rei veritatis Argumento esse potest, & fidem facit, quòd apud veteres Latinos ita *Regnum* distinguitur à *Principatu*, ut Hic ab Illo immane quantum superetur. *Cæsar* enim narrat de quodam Gallo, quòd *principatum*

cipatum Galliae obinuisset, cum Regnum solum-
 modò affectaret. Et Suetonius de Caligula Ser-
 monem habens, affirmat parum abfuisse, quin
 speciem Principatus in Regnum converteret.
 Diciturque Maroboduus (apud Velleium Pater-
 culum) non duntaxat Principatum, sed & ipsam
 vim Regiam complexus animo. Et etiam si apud
 nonnullos ista vocabula adhibeantur ac si essent
 ισοδυναμα, (Nam & Duces Lacedæmonii, quamvis
 Ephoris Subiecti, Regis nomine gaudebant, pla-
 nè ut Vandali in Africa, & Gothi in Hispania,
 quorum Reges exauctorabantur quoties popu-
 lo displicebant, Regnum habere præ se ferebant,
 nimirum *πατριαν*, ut modò dixi, & planè *καταξυστικόν*,)
 Ita tamen Aristoteles distinguendum existima-
 vit, inter Regnum *κυριον* verèq; dictum, & purum
 putum Principatum, (qui apud Vandalos & Go-
 thos & Lacones obtinebat, Regnique nomen men-
 tiebatur,) uti hunc inter, & Illum, species aliquot
 interposuerit. Illi competit Principatus, qui
 sub certis conditionibus in Dignitatem suam ad-
 sciscitur. Unde & cautè distinguendum est in-
 ter Dignitatem, & Potestatem; Patrocinium inter,
 & Imperium; in fide esse, & in Ditione. Benè
 potest esse Princeps, in cuius fide est populus aut
 Patrocinio: Solus autem Rex erit, sub cuius
 pleno

pleno Imperio & Ditione. Quocirca *Carolus* Ille *Quintus*, ut ut summus Imperator, & totius ferè *Belgii* non minùs quàm *Hispaniæ* reverà Rex esset, *Brabantina* tamen *Provincia* non nisi *Princeps* & *Patronus* censendus erat. Quippe qui pactum cum eà iniit, ut sibi nulla obsequii, clientelæ, ac obedientiæ officia à populis deferantur, quibus Ipse præstare nolit integra quæ solenni religione sponsponderit. Sub cujusmodi conditione Regem suum *Poloni* eligunt, ut quo die Rex ipse fidem suam non liberat, Populus illicò universus à fide suâ liberetur. Illud autem est *Regnum* latinissimè sic dictum, cui *Tria* illa competunt, quæ *Thucydides* *Civitati* quæ verè sit *Civitas* impertivit; ut nimirum sit *αὐτόνομοι, αὐτίδιοι, ἢ αὐτοταλς*. Id est, ut *Legibus*, & *Judiciis*, & *Magistratibus* suis utatur. Unde & *Sophocli* dicebatur *παντοῦς μοναρχία*, *Straboni* verò *βασιλεία αὐτοκρατορίας*, *Plutarcho* deniq; *αὐτοταλς ἐξουσία*.

§. 10. Et quicquid uspiam de Regno, (quod *subiectum* est commune hujusce Juris de quo agitur,) ex Authoribus Antiquissimis exscribi potest, eò pertinet & collimat, ut ipsius etiam Regis (qui *subiectum* est proprium) Naturam explicet. Quippe cujus est, (*Plutarcho* Judice,)

ὃ μέγαν κ' ἰέμεναι, ἂν δ' ἢ ἢ ἰέμεναι ἄρχεῖν. "Αχρεος audit apud *Æschylum*

§. 11. Qui diligenter observarunt, quòd *Regibus* Hebræis *verbera* sæpe infligerentur, si eas *Leges* violâssent quæ de Regis officio manebant scriptæ; (qui tamen Reges quin in plerisque *summo jure* imperaverint, dubitari quidem nefas magnus *Grotius* arbitrabatur, inquantum Populus iste Regem sibi dari efflagitaverant, Qualem habebant vicinæ Gentes, quæ, quum essent Orientales, *additæ admodum* * *regnabantur*;) fatentur simul quòd suâ sponte, atque in signum *Pœnitentiæ* ejusmodi *verbera* suscipiebant; nec à *Lictore* cædebantur, sed ab eo quem vellent, eoque modo quo vellent, & sic à Pœnis coactivis immunes erant. Nec quicquam offi-

Cit

* Grot. de
Jure Belli &
Pacis, lib. 1.
c. 3. Sect. 20.

cit Majestati vel *Dictatoris absolutissimi*, si ius Legibus obtemperet, quarum Ipse & Sanctior, & Vindex est; vel si ea supplicia tulerit, quæ sciens volensque Ipse sibi irrogaverat. Satis autem ostendit *Samuel*, in Jure Regum describendo, adversus Regum Injurias nullam in Populo Potestatem relictam esse. Quod rectè Veteres collegerunt, ex eo quod *David* affatus Deum, (etiam post alias atq; alias à se illatas, non tantum *Bathsheba*, & *Uriæ*, sed & omnibus Subditis Injurias,) *Soli Tibi peccavi*, dixisse dicitur, *Psal. 51.4*. Nempe ad Regum Jus summum & Illud spectat, (si vocabuli Rigore velimus uti,) summam Subditis Injuriam inferre posse, nec iniqua tantum facere, sed facienda etiam præcipere. Ita tamen ut nomen *Juris* non ad *Justitiam Præceptorum* referri debeat, sed ad solam *Præipientis Impunitatem*. Nec ita *Impunitus* intelligitur, quasi Regibus supplicium omninò nullum, sed quasi nullum nisi à Deo legitimè queat irrogari. Cum omnia *Illis licere* dicimus, Nihil aliud intelligimus, quàm omnia Illis impune cedere; satisque ad *Penam* censendum esse, quòd Deum in Cœlis Ultorem habent.

§. 12. Incommoda autem objicientibus quæ hinc sequuntur aut sequi possunt, si ad *Injurias* impune

impunè inferendas *Jus regium* extendatur ; In promptu habeo respondendum, Nullam formam Politicæ *absque Incommodis* apud mortales vel *finigi* posse ; Nullos hominum in Terris ab omni parte beatos esse ; Illum statum præferendum, non qui malis omnino nullis, sed qui minimis urgetur. Minus autem Incommodorum constat esse sequuturum, si omnia uni licere datur, quàm si ratio actionum reddenda sit. Nam si Reges etiam in seculo pro Tribunalibus humanis sistendi essent, nunquam Domus Regnatrices in tuto essent permanfuræ ; Ipsa Regna Resque Publicæ mox deinde convellerentur, si iis ipsis qui subduntur *Jus regnandi* subderetur cum ipso Rege. Nemo verò inficias iverit, Publicam Pacem & Quietem quovis pretio redimendam. At neque Quies sine Armis, neque Arma sine stipendiis, neque stipendia sine Tributis, nec Tributa sine Regis Imperio summo, sive *avregentis* haberi queunt. Et qui summum Imperium habet, non potest non patere multorum Odii. Unde securitas Imperantis est omni modo munienda ; Et summus ubique Gubernator perinde *avregentis* esse debet, atque *avregentis* apud Græcos, qui etiam in Præliis flagrantissimis, atque ab hostibus insensissimis, ut sanctè semper haberetur in more erat.

* k

§. 13.

Tacit. Hist. 4.

§. 13. Sed & præterquam quòd *Incommoda* neque solvunt Argumentum neque conficiunt, Jus regium non ex eo quod His aut Illis videtur optimum, sed solum ex *ejus voluntate* unde ipsum Jus oritur, est metiendum. Voluntas autem Dei in verbo suo manifestatur; unde Regis Jus summum impune quidlibet faciendi irrefragabilibus Argumentis firmari possit. E. G. 1 Sam. 8. 11, &c. Eccles. 8. 4. Rom. 13. 2, 4, 5, 6, 7. & 1 Pet. 2. 18, 19, 20, 21.

§. 14. Nec quicquam in eo derogatur Divini Verbi Testimoniis, quòd Ethnicorum Coryphæi in eandem ubique sententiam eunt. *Seneca Bruto* errorem exprobrat, graviterq; in eum censuram agit, quòd Regis Nomen extimuerit, cum optimus status Civitatis sub Rege sit. Neque enim omnino quaeritur, *An sit serviendum*, sed potius *utri duorum*, Regi scilicet an Plebi servire præstet; *uni soli*, an *Universis*. *Omne Tyrannidis Exercitium per se est malum*, (inquit Cicero,) *sed eatenus est ferendum*, immo etiam & *preferendum*, quatenus Bonum quod in eo questum est sine isto malo non haberemus. Et vel *Incommoda* cum *Commodis* sunt amplectenda, vel hæc cum illis mittenda sunt. Unde *Cappadoces* apud *Strabonem*, cum oblata à Romanis *Liber-*
tas

Sen. de Benef. l. 2. c. 20.

Cic. de Legibus lib. 3.

tas esset Popularis, oblatam valdè noluerunt, sub Rege vitam præferentes. *παραβουλεύοντες τὴν μὲν ἡλευθερίαν προτιμήντες, βασιλείαν δ' ἄλλαν ἀποδέξασθαι ἠγάπησαν.* Ac si nulla sine Rege genuina Libertas haberi posset, quia nec ulla sine Rege Salus existit Diuturna. Sicut autem Potestas Regia sub se reliquas complexitur, Patriam scilicet, & *Herusalem*, Ita in Res singulorum majus est Dominium Regis ad Bonum commune promovendum, quàm Dominorum singularium, ad Bonum proprium; & unusquisque *Reipublicæ*, ad usus publicos, longè magis obligatur quàm Creditori; (ut habet Regula Juris-Prudentium.) Cujus Regulæ ratio est, (uti ex *Ethicis Aristotelicis* videtur mihi colligendum)

ὅτι ἀγαπᾷται μᾶλλον ἡ πόλις, καὶ ἡμεῖς δὲ, ἢ τοὺς ἑαυτοὺς, ἵδιαι δὲ πόλιν. Unde *Plinius ad Trajanum*, Regis est quicquid est omnium. Et *Philo Judæus* *ἀπὸ εὐταγίας* explicatiùs aliquantò id ipsum asserit. *ὅτι μὴ ἀρχὴς τις ἢ χρυσοῦ, ἢ ὅου ἄλλα καὶ μέγιστα παρὰ τοῖς ἀρχιερεῖσι διαπονεύου καλῆται, καὶ κτήνη μᾶλλον ἢ τῶν ἐχθιστόν ἐστιν.*

§. 15. Et si ita se Res habeat, ut quicquid pretiosi apud Subditos custoditur, eorum qui regnant magis sit, quàm Possidentium; Et in Regno rectè sic dicto, * *Vnus* imperitet nullis jam exceptionibus, non precario regnandi jure; Si de privatis judicare ad Magistratus pertineat inferiores, de Magistratibus illis ad Principem, de Principe verò ad solum Deum; Si qui verè Rex est non duntaxat ex legibus, verum etiam in Leges Imperium habeat; nec aliter constet Regale Regimen, nisi sui planè sit Juris, ipsumque τὸ ἀνυπαύθητον. Ipsi maneat inviolatum; exinde statim conficitur, (& consequentiâ quidem ineluctabili,) Quod Magistratus Inferiores, ut ut in unum coeuntes, Populique Universi gerentes vicem, & à Romano etiam Pontifice quomodolibet animati, Regem tamen non possunt sine crimine Capitali Armis aggredi, aut per Dei

saltem

Strab. lib. 2.
mihi p. 540.

* Tacit. l. 8.

saltem leges ei litem intendere, aut quocunque demum prætextu quicquam Illi intentare.

§. 16. Quod ex Præmissis Confectarium, etiamsi ex Præmissis sit usque adeo luculentum, ut vehementer sit *ignarus* qui illud *nescit*, & *deplorati planè ingenii* qui *non agnoscit*; Quinimodò pluribus Testimoniis è sacrâ Paginâ expromptis, pluribus etiam seculorum apud Historicos exemplis, pluribus denique Sapientum & Sanctorum Martyriis comprobetur, quàm ut hodiè in Dubium vocari debeat; quia tamen hoc vitium præsentis seculi videatur, ut nihil sit tam *firmum* quod non *convellitur*, nihil tam *sanctum* quod non faciliè *violatur*, nihil denique tam *certum* quod non vocatur in controversiam; non solummodò non *inutilis*, sed & apprimè necessaria videri poterit, tam *conspicui Axiomatis* in tantâ Luce *Elucidatio*.

§. 17. Quod etiamsi cum bono Deo in animo habeam effectum dare; impræsentiarum tamen hoc facere, neque per vestram mihi licebit (Dilecti Fratres) Patientiam, nec per Tempus huic Penso ex consuetudine præstitutum, nec per tremenda illa mysteria quæ adhuc restant percipienda. Quorum idoneæ Perceptioni quò fructuosius velificemini,

Gratia Domini Nostri Jesu Christi, Dilectio Patris, & Communicatio Spiritus Sancti sit cum omnibus vobis in Secula Seculorum.

F I N I S.

T H E
P U R I F I C A T I O N
O F O U R
L A D Y,
A N D
P R E S E N T A T I O N
O F O U R
L O R D.

A
S E R M O N

Preached before the
K I N G At *WHITE-HALL*
upon *Candlemas Day*, 1661.

THE
PERKINSON

OF

L. A. D. Y.

AND

PERKINSON

OF

L. O. R. D.

PERKINSON

PERKINSON

PERKINSON



L U K E 2. 22.

And when the Dayes of her Purification according to the Law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.

§. 1. **V**pon the Feast of the *Nativity*, our Lord himself was a *Present*. Upon the Feast of the *Epiphanie*, He was *Presented*. And now on the Feast of *Purification*, He purposely comes to *Present Himself*.

He was a *Guift* sent at *Christmas*, from God to Men. At *Twelftide* as God, he is said to have received *Guifts* of Men. And now at *Candlemas*, as Man, he is a *Guift* unto God for the Sins of Men. At the 16 verse of this Chapter, the *Rural Votaries* from the *Fold* did find him weeping in his *Cratch*. At the 21 verse we find him bleeding in His *Cradle*. But in the words of this Text, we find Him smiling (as we may guess)

in his *Mothers Armes*. She devoutly carrying *Him*, and her *Devotion* carrying *Her*, and the *Law of Moses* carrying *Both*, at once that *Shee* may be *Purified*, and *He presented* unto the *Lord*.

§. 2. I have desir'd so much the rather, in the choise of this Text, to take advise with the *Rubrick*, and the *Gospel* appointed for the Day, Because we have hardly escap'd an Age of so much *ignorance* in the *Canons*, and *Disobedience* to the *Commands* of our *English Church*, that unless the old custome be now reviv'd, the *People of England* (like the *Italian Priest*,) will be in danger of disputing in time to come, whether the *Rubrick* be *Fish* or *Flesh*; and be as apt to be in doubt, as the *Man* in *Poggius*, whether the *Pentecost* were a *Man* or a *Woman*. Again I choose so much the rather, to do the work of each day on the day it self, because the *Festivals* of the *Church* being consider'd in conjunction, do comprehend the *Fundamentals of Christian Faith*. And so a Pertinent discourse upon each of *Them*, will (when the *Calendar* is expir'd) become a *Body of Divinity*.

§. 3. I shall therefore make hast to the due Solemnity of the Day; and by premising its
several

several Names, shall give a guess at some part of its Nature too. 'Tis call'd the Feast of *Purification*, from the Pure Virgins being *cleans'd* from her *Mosaical Impurity*. The word *Impurity* being us'd by such a Scriptural *Catachresis*, as only to signify the *yoke*, or the *obligation*, which by the ordinance of *Moses* was fasten'd on her. 'Tis call'd the Feast of *Presentation*, from our Lords condescension to be presented unto the Lord. It might have been called the *Feast of Ransome*, because no sooner was he *presented* and given to God, but he was presently *bought back* with a *Piece of Silver*. 'Twas commonly call'd *Hypapante* throughout the Churches of the *East*, from the Interview and meeting betwixt our *Saviour* and good old *Simeon*, (v. 28.) *Candlemas* it was call'd, or the *Feast of Lights*, because of a Custom still *retain'd* in the Church of *Rome*, though worthily cast off by the Church of *England*; for that of old it was the Day wherein they consecrated *Candles*, and that in honour to the Idol which was commonly call'd *Februa*. A Goddess feign'd to be propitious to pregnant Women in their Child-births; and therefore allow'd to have the Priviledge of giving a Name to this *Month*, as well as the mode

mode of Solemnizing this very Day.

§. 4. From whence (by the way) 'twill not be useless to observe, that the *purifying* of *Women* after the Agonies of their Child-birth, is a thing common to us of *Christendom*, not only with the *Jews*, but the *Gentiles* too ; and may be matter of contention to the Malice or Ignorance of a Sect, which is either so *stupid* as not to *know*, or else so *obstinate* as not to *acknowledge*, or at least so over *peevish* as not to admit of a *consideration*, That the very *same* *custome* in several Places, may receive its Beginning from *God* and *Belial* ; though not observed in the *same*, but in a *contrary* manner ; not with the *same*, but with a *contrary* mind ; nor at all to the *same*, but to a *contrary* end. *ισπραζειν Ιουδαιου* (saith Gregory Nazianzen) *αιμα εστιν ηγιασμενα*. The *Jew* keeps Holy-Day, but according to the *Letter*. *ισπραζειν Τυμου* The *Gentile* keeps Holy-Day, but according to the *Flesh*. *ισπραζειν ομου εστιν ηγιασμενα*. The *Christian* also keeps Holy-Day, but according to the *Spirit*.

§. 5. Let us *Rejoyce* then on *This Day*, because it is the *Day* which the *Lord* hath made. And again let us *rejoyce*, even because it is the *Day* which hath made the *Lord*. I mean hath made him, of a *Lord*, to become a *Servant* ; hath made him

him, of a *God*, to become a *Votary*; hath made him of a *Giver* become a *Givest*. The Lord himself, on *this Day*, having been brought unto *Jerusalem*, to be presented unto the Lord.

§. 6. And as the *Text* does thus instruct us to the *Solemnity* of the *Day*; so the double *Solemnity* of the *Day* does teach us how to divide the *Text*; or rather the *Text* divides it self into these two *Generals*.

The *Purification* of our *Lady*, and the *Presentation* of our *Lord*. For each of which compellations, we have not only *Custom*, but *Reason* too. For as *Christ* in the *Greek* does import a *Lord*, so *Mary* in the *Hebrew* is known to signifie a *Lady*. And it is obvious to infer, That *She* may well be our *Lady*, who was the *Mother* of our *Lord*.

In both these *Generals* put together, there are seven *Particulars* to be observ'd.

First the *Actions*, which are express'd; ἀνάγειν, they brought, παρέστην they presented. Next the *Agents*, which are imply'd; namely the *Relations* and *Friends* of *Christ*. They brought, and They presented. Thirdly the *Subject*, ἀνάγειν αὐτόν, they brought Him. Fourthly the *Place*; εἰς ἱερουσόλυμα, to *Jerusalem*. Fifthly the *End*; προσεῖναι τῷ κυρίῳ,

to

to present him unto the Lord. Sixty the *Time*,
ἡμερῶν ἑξήκοντα αἱ ἡμέραι, when the dayes were accomplished
 wherein the Mother was to be purified. Last of
 all the *Obligation* and *Inducement* unto the whole;
 and that is ~~ἡ νόμος~~ *ἡ νόμος*, the Law of Moses.

To go no farther than the two Generals,
 were too little for the Text; And yet to insist
 on each Particular, would be as certainly too
 much for the *Time* allow'd. And therefore I shall
 pitch on a Middle course; so extending the Ge-
 nerals, and so contracting the Particulars, as
 to wind them up together into these four
 Bottomes.

The Purification of the Parent, at once a
 Maid and a Mother too.

The presentation of her Son, at once pre-
 sented unto the Lord, and the Lord presented.

Next the Circumstances or Adjuncts of
 Time and Place, wherewith these Actions
 were to be cloath'd.

Lastly the Rule of the Actions and Adjuncts
 too, unto which they both are to be conform'd.

§. 1. I must premise, touching the first, the
Purification of the Virgin, (the first in Order,
 though not in Dignity, and perhaps to be pre-
 fer'd for giving the Title unto the Day,) That a
 legal

legal *Cleansing* or *Purification* must needs imply and presuppose a legal *Impurity* and *Pollution*; for which the Mother being deliver'd, and the Babe newly Born, did stand condemn'd by the Law to a kind of Excommunication, to wit an absolute Exclusion, during the time of their uncleanness, as well from the *Touch* of a *private Person*, as from an Interest and share in the Publick Meetings. First from the *Touch* of a private Person, The Mother, like her Babe, if She brought forth a *Son*, was no longer excluded then until the *eighth Day*; And no longer, if a *Daughter*, than till the *fourteenth*. But from the publick and solemn Meetings the prohibition was more *severe*; for if she brought forth a *Son*, she was excluded for 40 dayes; if a *Daughter*, for *seventy four*. Again the Infant, if put to *Nurse*, remain'd unclean but for a *Month*; but continuing with the *Mother*, the legal uncleanness continued also.

§. 2. Now this *imputative uncleanness* may seem to be an *Adambration* of that * *Original Vitiosity*, with which our Nature was *corrupted* by the *Sin* of the first *Adam*, and was by consequence to be *purified* by the *Innocence* of the *second*. For as the legal uncleanness was not so

Levit. c. 12.
and c. 15.

* חטאת האדם
והוא אורשון
הוא, מה שיש
לאדם בלי חטא-
תו, שהוא
הוא אורשון
הוא. Philo.

L 1

null'd

τὸ παρ᾽ ἐκτε-
νός ἡμῶν δὸς
τῶν γυναικῶν ἀλ-
λότῃ ζῶον,
πολυκίχθον
θῆλον, στα-
τόντα ζῶον
ἰδοῦς. Jambli-
cus. Aristoteli
vero dicitur
τὴν περὶ τὸς
ἀντιβῆτον τῆς
λίγης.

null'd upon the 8 Day, as to exempt the persons
cleans'd from being purified on the 40; (with-
out which *later* purification they were not to
enter into the *Sanedrim*, and sure much *lesse* into
the *Temple*;) we may say in like manner of *ori-
ginal Sin*, It hath taken so deep a Root in the
posterity of Adam, that however it were re-
mitted both in the *Jewish Circumcision*, and
Christian Baptisme, yet its Reliques and Dreggs
doe so stick in *Both*, as to exclude us from the
Communion & fellow-membership with the *Saints*,
(supposing we live to a riper Age,) untill we
are purified by *Repentance* in the *Blood* of the
Lamb, wherof the *legal purification* was but an
Embleme. And this may prompt us to give a
Reason, why at the time of *Purification* there
was to be offer'd unto the Lord, either a *Lamb*
and a *Pigeon*, (that is, if the Parents were rich
enough,) or else (in case they were not,) a pair
of *Turtles* or *Pigeons* without a *Lamb*. The
one for an *Holocaust*, the other for a *Sin-
offering*. The first to signify their *gratitude*, the
second their *Repentance*. The one was to *acknow-
ledge* the special *Blessing* of the *Delivery*; and
the other was to *expiate* the *Sullage* of it.

§. 3. Lord! how filthy and impure is the life
of

of man, the *purest part* of whose Life, which is his *Birth*, can make his Mother stand in need of a *Purification*? That we are sprung out of the *Dust*, shew's the *unworthiness* of our Nature; but that we derive it from our *Parents*, doth speak its *guilt* too. 'Tis true the *Soul* of man is a precious *Treasure*; But he hath it (saith St. Paul) in an *earthen Vessel*; which is sufficiently *ignoble*, in regard of the *matter* of which 'twas made; but in regard of the *Mould* wherein 'twas cast, (or of the *Conduit* through which deriv'd,) it is not only *ignoble*, but most *unclean* too. If men will glory in their *Extraction*, let them first make it appear that they are *born from above*; let them prove they are *regenerate*, and *born again*; not of *blood*, nor of the *will of the flesh*, nor of the *will of man*, but of *God*. (as St. Paul speaks out of the *Poet*,) that indeed they are the *offspring*, and *Sons of God*. For *True Sons of God* are *born of God*. This (saith * Chrysostome) is the noblest kind of *Genealogie*. And so the *Bereans* were *wise*, not only *nobler*, but *better born*, than the noblest *Jewes of Thessalonica*, *Act. 17. 11.* Gregory Nazianzen * forbids us to make a *Boast* of our *Progenitors*, unless we think it was for nothing, that the *Virgin* here was *purified*,

2 Cor. 4. 7.

Joh. 1. 13.

* Chrysost. in
Genes. Homil.
23.* Greg. Naz.
Orat. 28.

*Nihil aliud
est homo quàm
sperma feri-
dum, saccus
stercorum, ci-
bus vermium.
post hominem
vermis, post
vermem fœtor
sic in non ho-
minem veri-
tur omnis ho-
mo. Bernard.
de Anima.
c.3. p. 1051.*

*Quid superbi
homo, atten-
dens quod fu-
isti vile se-
men, sanguis
coagulatus in
utero? unde
superbit, cujus
conceptio Cul-
pa, N:sci pœ-
na, labor vita,
necesse mori?
Id. ibid.*

rified, and Christ presented; or that our Mothers once were Churched, and we Baptiz'd. No, it rather becomes us (with holy Job) that we say to Corruption, Thou art our Father; and to the Worm, thou art our Mother. Or that we go beyond Job, in saying to Iniquity, Thou art our Brother; and to Uncleanneſs, Thou art our Sister. For let our other Relations be what they will, we cannot possibly deny that Sin and We were born Twins, if we take David to be Orthodox in what he saith of our Shape, and Conception too; that the one was in Sin, and the other in Iniquity.

§. 4. Lord! how strange a thing it is, that any man should grow proud? And yet how hard a thing it is, to meet with a man who is truly humble? Our understandings indeed are dark, our wills disobedient, our hearts deceitful, our passions eminently perverse; But, which makes us most miserable, we are so senseless of our being so, That our special Impellents to Humiliation are common Incentives unto our Pride. We are apt to glory in our Infirmities, (if I may use St. Pauls words, not only without, but against his meaning,) and to take honour unto our selves from the justest matter of mortification.

tion. 'Tis not the knowledge of what we were, nor the remembrance of what we shall be; 'Tis not the baseness of a Conception, nor the unloveliness of a Grave; 'Tis not the gashtlinefs of Death, nor yet the dreadfulnefs of Judgment, that can subdue our exalted Thoughts to an humble sense of our unworthinefs. But apt we are to be transported, with a complacency in our selves, and a contempt of others, although we cannot but be convinc'd, (at least in our *lucida Intervalla*, or godly Fits,) That we are wretched, and poor, and blind, and naked.

§. 5. *Clemens Romanus* (I remember) in his Epistle to the *Corinthians*, could think of no fitter spell, wherewith to lay, or exorcize, the Devil of *Arrogance*, or *Ambition*, than this so seasonable a Topick from whence I argue. Are we indanger'd by a ~~τίς~~ from the froth and vanity of our minds, which only raiseth us (as it did *Lucifer*, and the other morning Stars,) to an higher Fall? ἀναλογισόμεθα ἀδελφοί ἐν ποίᾳ ἡμᾶς ἐκπαύσατο. Let us reflect (saith the Father) upon the stuff which we were made of; and * set the contumelies before us, through which we passed into the world. I am truly so far of that Father's mind, that had we but patience enough to meditate on our original, and

* Ποίᾳ ἡμᾶς ἐκπαύσατο ὁ πατήρ ἡμῶν ὡς τὸν κόσμον. *Clem. Rom. in Ep. ad Cor. p. 50.*

Si diligenter
consideres quid
per os & na-
res, caeterosq;
Corporis me-
tus egrediatur
vilius Ster-
quilinium nun-
quam vidisti.
attende, homo,
quid fuisti
ante ortum,
quid abortu ad
occasum, quid
eris post hanc
vitam.
Bernardus
ubi supra

and our *End* ; from *what* we *came*, and *whether* 'tis that we are *tending* ; would we contem-plate on our *Features* in that impartial *Mirroir* of a *skeleton* ; and instead of a fawning *Glass*, see our selves drawn unto the life in an *hollow Cranion* ; I am inclinable to infer we should be *higher* in *Gods* eyes, (which regarded not the *high*, but the *low* estate of his *Hand-maid*,) after the rate of our being *viler*, and more contemp-tible in our *own*. And even by *minding* higher *Things* than now we *doe*, we should lesse be *highminded* than now we *are*. Then let us not stand at too great a *distance* from the most *de-spicable* Person for whom Christ dyed; (no not so much as from the man, who bids us *stand farther off*, *for he is holier than we*;) since we are equally descended from the very same *Eve*; and so, by *Her*, from the very same *Adam*; and so, by *Him*, from the very same *Earth*. Suppose a *Potter* of the same clay shall make a *washpott*, and a *Basin*, intending *That* for the *Kitchen*, and *This* especially for the *Closet*; shall the *Basin* say to the *washpott*, *I am better than Thou*? There may indeed be a *great*, but there cannot be any *intrinsic* difference; as wholly depending upon the *Will*, and (by *That*) upon the *usage* of
of

of Him that owns them. In *this* they certainly agree, that they consist not of a *different*, but of the *same* kind of *Dirt*; and being *broken* both in *pieces*, are equally *cast* unto the *Dunghil*. That *all* were *equal* in the *womb*, is contended by *Philo*, * the *Learned Jew*. That *all* were *equal* in the *Laver* of their *Regeneration*, *Gregorie Nazianzen* does argue with *exprobration*, as * *Beatus Rhenanus* does well observe. And so 'twas rationally ordain'd by the *Law* of *Moses*, That both the *poorest* and the *richest*, the *meanest* and the *most honorable*, the *Virgin* mother herselfe and her *pure Babe*, (however different they might be in all the *Circumstances* of *Life*,) should be equally *rated*, as well at their *Births*, as at their *Burials*. And though the *Emperour Leo*, Sirnam'd *Isaurus*, had rather the *Power* than the *Authority* to put an *excize* upon women's *child Births*, making every man pay for his being *Born*; Yet 'twas righteously provided under the legal *Dispensation*, (because by *commission* from *God Himself*,) that all the *masculine* children which were withall the *First-born*, should pay the same kind of *Custom* at their *entrance* into the world, and discharge the same *Debt* at their *Exit* too. Perhaps to teach us *This Lesson*, amongst some others,

* ἢ πάλαι γε
ναίς ἐν ἰσῶ καὶ
τοῖς λαμπρο-
τάτοις καὶ τοῖς
ἀκαταγὰτοις
ἐν αὐτῇ οὐ μὲν
ἴσιν. Philo.
* Tingeantur
olim eodem
lavacro pueri,
senes, divites,
pauperes, viri,
& mulieres;
unde Greg.
Nazian. ob-
jurgat opulen-
tos, quos pude-
bat cum tenu-
ibus simul
tingi. B. Rhe-
nanus in Ter-
tullian. de
Coron. Mill.
cap. 3.

others, that the *difference* of *Degrees* in the Sons of men, although indeed 'tis of *divine*, yet it is not of *natural*, but of *positive* Institution. For though God puts them asunder as far as the *Zenith* is from the *Nadir*, fixing a *King* upon the *Throne*, and casting a *Rebel* into the *Dungeon*, (which is enough to stop the Mouths of all our levelling Fanaticks, whether the *Adamites* abroad, or the *Anabaptists* at home,) yet all men by *Nature* are no less than *twice* *levell'd*; before they come into their *Cradle*, and when they go into their *Grave*.

§. 6. But though this is the Lesson which we are taught by that *Law*, by which the mother after her *child-Birth* was to be *purifi'd* in the *Temple*; Yet it may easily be demanded, how the *Law* of *purification* could reach the *Virgin*. For was shee not *chaster* than the *Turtles* shee came to *offer*? was shee not her *selfe* a living *Temple*; and very much *pur*er than the *Temple* to which shee went for a *Purification*? Can there be any *cleaner Flame*, than what stream's forth from a *Virgin Taper*? would we not wonder at such a *Chymist*, as should use his *Alembick* to *cleanse Elixirs*? And probably laugh at that *Goldsmith*, who should *refine* his *metals* beyond
their

their Quintessence? To purifie a Virgin, may seem a Solœcisme as great, as for a man to wash Water. And to purifie such a Virgin, as had been happily imprægn'd by the Spirit of purity, is just like washing the clearest water, as it newly glide's forth from the crystal Spring; not so much as deslowr'd by the embraces of the River, much lesse by being mixt with the Brackish Ocean. Its true indeed shee was a Mother, but by so much the more a Maid too. Shee was deliver'd of a Son, but of such a Son, as was the wisdom of the Father. Shee lay in of an Infant, but such an Infant, as was *The Word*. Shee encompassed a man, but such a man, as was Emanuel. Shee brought forth a child, but such a strange child, as had the Goverment on his shoulders; A child whose name was called wonderful, Counsellour, the mighty God, the Everlasting Father, the Prince of Peace, Isa. 9. 16. And being deliver'd of such an Infant, such a child, such a manchild as *This*; How could *That* which made her pure, make her need a Purification? Or (to give this objection its utmost strength) Admit that Marie in her Person might stand in need of being purified, (though not in regard to the Babe shee bare, Yet at least to the Parents of which she was

M m

born;)

* Homil. 14.
and 18.

born;) must therefore the *Author* of her *Puritie* submit himselfe to have a *share* in her *Purification*? must Christ himself become the *Subject*, as well as the *Maker* of that *Law*? For so the greatest number of *Copies* agree to have him; reading *ἡμεῖς καθάρσομεν* (not *αὐτὴν* but) *αὐτὴν* the *dayes* (not of *her*, but) of *their* *Purification*. So reads the oldest and best of *Manuscripts*, which 'tis our happiness to possess in our *English Archives*. So reads * *Origen* out of *choice*, whose matchless pains in *comparing Manuscripts* might make him the abler to choose aright. So reads *Erasmus*, and *Zegerus*, *Laurentius*, and *De Dieu*. And by the stream of such strong Authority, the Judgment of *Beza* is carried down; And so is the *Arabick Translation*, which seems to follow the *Vulgar Latin*, as well in *This*, as in *other Things*. Nay so reads the *Syriack*, which is in order of time before the *Arabick*, from which our *English Translators* do seem to have render'd it in the *singular*. Now that *Mary* should be Purified, there is a reason more obvious. Because though *her self* was a *Mother-Maid*, in so much that a *Child-Birth* which defiled *other Women*, may well be said to have cleansed *Her*, (& so her *real Purification* was
coeta-

coetaneous with her *delivery*; yet we know she was the *Daughter of a Conjugal Bed*, and so the subject of an *Original*, though not an *Actual* Vitiolity. Albeit the *Greek Fathers* are wont to call her ~~[*Quintus*]~~ *the Mother of God*, yet did they not make her, by *That*, a *Goddeſs*; (as some in the world are bold to do, by the *Rapine* and *Sacrilege* of their *Devotion*, whilst they supplicate *God the Son* for the *Merits* of his *Mother*, or pray unto the *Mother* to lay her commands upon her *Son*.) The *Guilt of Adam* did adhere to her righteous *Soul*, although it could not mix with it; And so she wanted at least a *legal*, if not a *literal* Purification. But how so derogating a *Rite* should be competent to her *Son*, who was not merely a *Son of Adam*; may seem at least to be a *Quere* which should not pass unresolv'd.

§. 7. But This was don (saith *Aquinas*) for our *Instruction*; That we may carry our selves with meeknesse, as we have *Christ* for an *Example*. paying *Obedience* from without us to *publick Sanctions*, where none from within us is strictly due. Every *Christian* (like *Christ Himself*) is to be actively *Obedient* in many things, though not as necessary, yet as convenient; though not for conscience, yet for the benefit of conformity;

M m 2

though

though not for *private*, yet for *publick* satisfaction; though not to *avoyd* Sin in *Himself*, yet not so much as to *occasion* it in *other men*. But however this Reason may passe for good, methinks 'twere easy to give a *better*. To wit that our *Saviour* being laden with the *Iniquity of us all*, (to use the words of the Prophet *Esay*) was in *all our behalves* to stand in need of a *purification*. *Being made Sin for us*, (as St. Paul speaks to the *Corinthians*, 2 Cor. 5, 2.) and at last *numbred with the Transgressors*, and so made subject to the *Levitical*, as well as the *Moral Law of Moses*, (born as he was, of a *Jewish* parent, a branch *sprung* forth from the *Root of Jesse*,) He was *first* to *fulfil*, and then to *abrogate* the law of *Rites*; or rather to *abrogate*, whilst he *fulfil'd* it. And this may help us to give a Reason, (besides the *Poverty* of his Parents,) why they offered not a *Lamb*, but a *pair of Doves*. For what needed the *Type*, where the *Antitype* was *present*? What place could there be for a *Lamb* out of the *Fold*, when behold the *Lamb of God* that came down from *Heaven*? The *Lamb* to *expiate* for our Souls, as well as the *Shepherd* to *direct* them.

§. 8. The Thought of which should serve

to

to fill us, not with *Gratitude* only and *Love*, but even with *wonder* and *admiration*, That the *Lawgiver himself* would be *obedient* unto the *Law*, thereby to *free us from* the *Law* as the *strength of Sin*; and so to *free us from Sin*, as the *sting of Death*; and so to *free us from Death*, as 'tis the *Victory of Hell*. That the *Holy of Holies*, and *King of Kings*, would meekly take upon him the *Form* as well of a *sinner* as of a *servant*; and become *legally unclean*, whereby to take away from us our *great uncleanness*; for according to the *Hebraisme* by which the *Hellenisticks* are wont to speak, nothing worse can be meant by the *legal uncleanness* of a *Jew*, than that external *obligation* to the performance of a *Duty*, which by an *arbitrary Law* is incumbent on him. And to This our blessed Saviour without the least stain of guilt did submit himself, not at all for *himself*, but for *Us alone*. For *Us* it was that he descended from out the *Bosom of the Father*; for *Us* he poured out himself, so far forth as to be *empti'd* of all his *Glory*, that we might *drink of his Fulness*, *Grace for Grace*. For *Us* it was that he was *cloyster'd* in *Marie's Womb*; for *Us* that he was *folded* in *Marie's Armes*; for *Us* that he was put upon several
Journies,

* ἀνάγειν
ponitur pro
ἀνέλασεν.
nam addu-
cendi verbum
ponimus in eo
qui pedibus
eat: id quod
de Christo in
eâ etate dici
non poterat.
Castalio in
locum.

I. I.

Journies, whilst yet he could not either * go, or with ease be *carried*; To wit from *Nazareth* to *Bethleem*, and from *Bethleem* to *Jerusalem*, and that upon *more* accounts than *one*, not only to be *purified*, but *presented* unto the Lord.

This (as I said in the Beginning) was the *second Action* of the *Day*, and so deserves the *second Place* in the consideration of the *Text*.

Exod. 12.

Verse 29.

* Chap. 13.
Vers. 15.

Exod. 1. 22.

Num. 8. 18.

§. 1. To give you the *History* of the *Action* from that which gave it its *Original*, I must goe back to take my *Rise* from as farr as *Exodus*. Where after *Sundry* dismal miracles for the freeing of *Israel* out of *Ægypt*, the last and greatest was shewn at *midnight*. When the sword of the Lord did *cut off all the first-born* among the Children of the *Egyptians*, from the *first-born of Pharoah* that *sate on his throne*, to the *first-born of the Captive* that *lay in the dungeon*. But the *first-born* of *Israel* being miraculously *preserv'd*, were immediately claimed by their *preserver*, who besides the *common Interest* which he had in them as his *Creatures*, did farther devote them unto *Himself* by a peculiar right of *Redemption* too. And though by way of *Communion*

tation He took the Levites unto Himself, (in stead of all the first born of the Children of Israel,) Yet were not the Levites so full a Ransome, but that they were farther to be ransom'd by the summ of five Shekels.

Num. 18. 16.

§. 2. Now put all this together, and it will prove an *Adumbration* of the *holy Child Jesus*; who, though the Lord, and the Redeemer, was yet presented unto the Lord, and Redeemed this Day with a piece of Silver. For He was sure the First-born, who is expressed so in Scripture by way of Eminence, and whom the First-born of Israel were but intended to represent. He presented Himself as our Elder Brother, (and so again the first-born,) to redeem us from the Fury of the Destroying Angel. He, as the First-born, or * Heir of all things, was presented this day to receive his right of Primogeniture, by claiming the Heathen for his Inheritance, and the uttermost part of the earth for his possession. He again was the first-born, who presented Himself unto as many as would receive him, that he might give them power to be the Sons of God. To sum up all in a word, He is call'd the First-Born of every Creature (Col. 1. 15.) who was begotten of the Father before all Time;

* Psal. 2. 8.

Joh. 1. 12.

Time; And the *first-born* of his *Mother*, brought forth into the world in the *fulnes* of *Time*. He was again the *first-born* by vertue of his office, as *Mediator*. The *first* that was *born* of a pure *Virgin*; the *first* that ever was *born* without the least stain of *Sin*; the *first* and last that was *born* both *God* and *Man*. Many wayes the *first-born*, he was brought on this day to be presented unto the *Lord*, not as a *Servant* only, or *Sacrifice*, but as a *King*, and a *Priest* too, on whom his Brethren depended for *Life* and *Fortune*; so to claim his *own* Right, and so to communicate it to Us, that *whether Paul*, or *Apollo*, *whether Cephas*, or *the World*, *whether life* or *Death*, *whether things present* or *things to come*; *All might be ours*, as *we are Christ's*, as *Christ is God's*.

§. 3. From the whole History of the Action, (so farr at least as our Lord was concerned in it,) it will be easy enough to gather These usefull Considerations.

§. 4. First that the Dayes being accomplish't, when both the *Mother* and her *Babe* might have the freedom to goe abroad; The first Journey they took, was not to *Nazareth*,
but

but *Jerusalem*. She brought Him to God's House before her *own*. Implying this Caveat to Christian Parents, that they suffer not the Devil to take the *first Hansel* of their Children; but acquaint them with God in their very *Non-age*; and so *present* them unto Him by a *Religious Education*. That they devote them to his Service, even as early as *Hannah* devoted *Samuel*. That their *enmity* to *Sin* be as soon *bespoken*, as the Child * *Hanibal* at the Altar was *bespoken* by his Father to *hate* the *Romans*. That they suffer them not to *lisp* in the *Language* of *Egypt*, but (as Children put to Nurse in the Land of *Goshen*) make them Suck in good manners as soon as *Milk*. That they permit them not to enter within the *Breath* of the *Prophane*, from whose unsavory communication (like the *New-landed Spaniard*,) they can many times *Swear*, when they cannot *Speak*. That they put so fit a difference betwixt *themselves* and *Brute-Beasts*, as to become unto their children, not only *carnal*, but *spiritual* Parents; and so *beget* them to God by a *second Birth*, as not to afford them any reason to *Curse* their *first*. This is the Use we are to make of our first Consideration, the Mother's seasoning of her Babe, not at *Nazareth*, but *Jerusalem*. N n §.5.

1 Sam. 2.

* Annorum
fermè novem,
altaribus ad-
motus, tactis
Sacris jureju-
rando adactum
ab Amilcare,
se quum pri-
mum posset,
Hostem fore
Populo Roma-
no. Liv. l.21.
cap. 1.

Gen. 49. 3.

§. 5. Secondly let us consider, That as of all the *Jewish* off-spring, not the *Females*, but the *Males* were to be offer'd unto the Lord; (as it were intimating unto us, that *They alone* may expect to be admitted into God's Presence, who *Captivate* the Lusts of the *effeminate Flesh*, by the *masculine* power of a *controuling spirit*;) so of all the *Males* too, none but the *best*, or the *first-born* were set a part for God's Portion. For when I say the *first-born*, I mean the *Might* of the Parents, and the *beginning* of their *Strength*, the excellency of *Dignity*, and the excellency of *Power*, as *Jacob* said of his Eldest Son *Reuben*. They were not *then* like the Parents of our *last* and *worst* Times, who when their children are *Blind*, or *Crooked*, or (in a word) *nothing worth*, do fly for refuge to the *Temple*, and make them *Deodates*. God is little beholding to such a Parent, who when his Son is too *dull* for either the *Shop*, or the *Exchange*, does straight present him unto the Lord, by devoting him to serve in his *dreadful House*, and (as a Minister) to wait at his *holy Table*; Does give him over to the *Pulpit*, because too old for the *Grammar School*; And if he cannot *Write* or *Read*, does therefore teach him to Pray *extempore*. As if to the office of

of a *Workman* who needeth not to be *asham'd*, there were nothing required but *lungs* and *Impudence*. From the beginning (I am sure) it was not so. For *Kings* and *Princes* in time of *Tore* were thought most proper to be the *Priests*. And when the *Priesthood* was *Entail'd* on the *Tribe of Levi*, it was by way of *Prerogative*, and in reward of a special *Service*. The *Best* by *Pedegree*, by *Sex*, by *Primogeniture*, They that were every way the *Best*, and the *Choisest* Persons, were set apart in the *Beginning* for the peculiar *Service* of the most High.

§. 6. From whence 'tis obvious to infer, That as of the *fruit* of a man's *Body*, so by consequence of the *Fruit* of his *Labour* too, of the *fruit* of his *Substance*, and of the *fruit* of his *Soul*, of every thing that he calls *His*, He is not to offer up to *God*, but the *best*; and *choisest*. We must not *sacrifice* to *Pleasure* with the *strength* and *Beauty* of our *Age*, and think that *God* will be content with a *noysome Carcass*; (like the false *Votary* in the *Apologue*, who vow'd to consecrate unto *Jupiter*, *Half* of the *All* that he went to *find*, and presently *finding* a *Bagg* of *Nuts*, made no doubt but he should bravely perform his *Vow*, by giving the *shells* unto his

God, and taking the Kernels unto Himself;) This were at *best* to forsake the world, because the world forsakes Us; And only to keep our *Baptismal Vow*, because we know not any longer which way to break it. Will God accept of our *Presenting* our selves unto him, not (as *Christ* on *this Day*,) when newly come into the world, But (as the *Clinicks* of old,) at our going out? Will he accept of our coming, when we come to him but in a *Fright*? not of *choise*, but *necessity*? not at all as to our *best*, but rather as to our *last*, and our *only* Refuge? Will he receive us when we shall choose him as the *least*; not as the *greatest* Good Thing, but the *lesser* Evil? not as *better* and more *desirable* than the Injoyments of the *Earth*, but as *preferrable* at least to the Pains of *Hell*? It cannot possibly be our *vertue*, to be *forsaken* of our *Sins*, or rather *bereaved* of our *strength* whereby to be *vigorously* *Sinfull*, and without which we can no longer be *sturdy* *Sinners*. So again, (in proportion to this Discourse,) 'Tis not enough that we present him with the *Labour* of our *Lipps*, and that a little towards *Night*, to make our *Time* the more *supportable*; (which is to make our *better* *Actions* a meer *Divertisement* to our *worse*;) worfe;)

worse;) But we must Sacrifice to our God, the very best of our *Day*, which is our *Morning*; the very best of our *Years*, which is our *Youth*; the very best of our *Body*, which is our *Heart*; the very best of our *Being*, which is our *Soul*. Our *Body* must be the *Temple*, our *Heart* the *Altar*, our *Sincerity* the *Priest*, our *Devotion* the *Fire*, our blessed *Saviour* must be the *God*, and our *Soul* the *Sacrifice*.

§. 7. But then withal (*like a sacrifice*) it must be *pure*, and *unpolluted*; pure, as the *Virgin*, who was this *Day Purified*; And *unpolluted*, as the *Babe*, who was presented this day in the holy Place. And yet because we cannot (*otherwise*) be purified as the *Virgin*, much less perfect as the *Babe*, (who yet hath commanded us to be perfect, even as our *Father in Heaven* is perfect, Mat. 5. ult. and to purifie our selves, as Himself is pure, 1 Joh. 3. 3.) Because, I say, we cannot otherwise be pure and perfect, Let us do like the *Virgin*, (as well this day, as from this day forwards,) Take the *Babe* into our *Hearts*, as she now did into her *Armes*; And so together with our *Saviour*, present our selves unto the Lord. For as the *Man* that was condemn'd by the *Roman Senate*, procured Love as well as Pardon,

Heb. 2. 17. &
3. 11.

don, by representing the Scars in his naked Bosome, which were the Monuments of his Sufferings for the honour and Service of his Country; so to obtain at once our Pardon and Acceptance also at Gods Tribunal, not only Pardon of our Sins, but Acceptance of our Persons, we must recount the many Sufferings of our Elder Brother in our behalf; pleading the Scars and the Bloodshed sustein'd by the Captain of our Salvation. To such objections as may be made by an Injur'd Justice, we must present an injur'd Jesus as our only Answer and Apologie. To every Arrow levell'd at us by God's Displeasure, we have but Christ and Him Crucified for our Shield or Helmet to intercept it. Though with our Prayers and our Tears (our only warrantable Weapons) we humbly venture to contend with the Lord of Hosts, hoping the Purgency of our sorrow will make him yield; (yield I mean to his own Resentment,) yet may we not hope to prevaile upon him, unless we stand behind Christ, and (as the Virgin this Day,) hold him up as our Buckler, our only Armour of Defence, against Himself (if need be) as our Injur'd Judge too. For (that I may shew by an experiment how as a Buckler he must be wielded,) be our misdeeds never so numerous,

numerous, they are no more than his *Merits*. Though he will come to be our *Judge*, He is *first* our *Advocate*, who, before he can *censure*, will *plead* our Cause. Are our Sins of deep dye? his *Blood* was *Crimson*, in which our *sins* being *washed*, will be as *wool*. Are they *swell'd* into a *Deluge*? That *stream* can *drown* them. Are they *damning* and *mortiferous*? Those *wounds* can *bury* them. He was a *Fountain*, for our *sakes dry*; a *Fountain of water*, for our *sakes thirsty*; a *Fountain of living water*, for our *sakes dead*. And shall we suffer by the Sins, for which he suffer'd? no blessed Lord, Though thou canst not but *perceive* them as they *lie open* in our *Souls*, yet being *hid* in his *Grave* thou wilt not *see* them; or though thou canst not but *see* them with the *Eye of thine Omniscience*, yet with that of thy *Justice* we hope thou wilt not; or though thou canst not but in *Justice* detest our *sins*, yet in *Mercy* be thou pleas'd to *forgive* the *sinners*.

§. 8. Thus the *Feast of Presentation* is to be celebrated by us throughout the year. The *holy child Jesus* must still be *brought* into the *Temple*, And All he suffer'd in our behalf be still *presented unto the Lord*. We must *present* him unto
God

God, that is to say, unto *himself*, even as often as we go into the *House of God*; comprecating nothing, but for *his sake*; deprecating nothing, but for *his Merits*; presenting nothing to be accepted, but in *his Name* and *Mediation*. No nor so much as in *his Name* may we adventure to present him, until we are *purified* by the *Gospel*, as *Mary* was under the *Law*. This as fitly prepares for a *cleansing week*, as that week does for *Lent*, or that *Lent* for *Easter*. We (I say) must be *purified from all kind of filthiness of flesh and spirit*, (2 Cor. 7. 1.) before our *Saviour* (with effect) can be thus presented. But *purified with Mary*, we cannot be, unless with *Mary* in the *Text*, we live in *obedience to Laws establish'd*, although the *matter* they are made of be antecedently *indifferent*, and *subject* to diverse *Exceptions* too. Such as the *Time*, and the *Place*, wherein the *Duties* of the *Text* were to be punctually perform'd. The *Time* is here imply'd to be the *end* of the *Dayes* of their *Purification*; the *Place* is express'd to be *Jerusalem*. And the *Rule of Conformity*, *The Law of Moses*. Of which *last parts* of the *Division* of the *Text*, I shall speak very *briefly*, and in *Conjunction*.

§. 1. Had

§. 1. Had the Parents of this Child been of the humour of our Times, and only consulted with Flesh and Blood, They had not stood on the Punctillio's of * *Time and Place*; but very much rather upon the *Equity* of a most *rational Disobedience*. What? must the work of Purification be tyed precisely to a *Day*? Or must not the holy Child *Jesus* be either *presented*, or *redeem'd*, until he hath punctually attain'd the fortieth day after his *Birth*? May we not stay a little longer, until the wayes and the weather are more inviting? or may we not go a little sooner, before the Noise of a *Messias* awake the *Jealousie* of a sleeping, but *furious Tyrant*? Or may we not huddle it up at *Home*, to save a very tender *Mother*, and her more tender *Babe*, at once the *Hardship* and the *Risque* of so long a *Journey*? shall we confine the *Omnipresent* within the *Walls* of *Jerusalem*? or think *Ubiquity* it self can be pent up within a *Temple*? or believe there can be *Holiness* in a consecrated *Fabrick* of *Wood* and *Stones*? Admit *Jerusalem* is the greatest, yet (since the *Birth* of the *Messias*) *Bethleem* sure is not the least among the *Cities* of *Judah*. And when the *Antient* of *Days* becomes the *Babe* to be *presented*, It may be fitter that the *Temple*

O o

should

* Clemente Romano tamē Judice, οἱ τοῖς περὶ ταυτοῖς καὶ ἐπὶ τοῖς τοῖς τὰς περὶ τὰς αὐτῶν, ἀπερὶ δούτοι + ἡ μακάριον τοῖς γὰρ νομίζουσιν τὸ διακρίναι ἀναλυστέρας, & διαμαρτυροῦν
Clem. Rom. in Ep. ad Cor. pag. 53.

should come to Him, or at least that his *Presence* should make a *Temple*. (Just as the *Presence* of the King (wheresoever he is) does create a *Court*, whereas the *Pallace* of the *Court* cannot either lessen or raise the King.) Besides; God regards not the *Ceremony*, but the meer *substance* of our *Devotion*. It matters not so much either *when*, or *where*, as *how affected* we come before him. An *umble soul* is the *Temple* that He delights in. A *broken Heart* the best *Altar* whereon to *Sacrifice*. And the best *Sacrifice* we can bring is a *contrite Spirit*. Or if this will not serve; yet may not the *Ceremonies* required be don at *Beth-leem* at the *present*, and repeated at *Jerusalem* at times of *leisure* and *convenience*? Can a very *good work* be don too *often*? or the *discharge* of a *Duty* begun too *soon*?

§. 2. This had been to chop *Logick* just like *Naaman the Syrian*, in the *second of Kings*, and the *fifth Chapter*: where commanded by *Elisha* to wash himself in the *River Jordan*, and that precisely *seven Times*, whereby to be cleansed of his *Leprosie*, (ver. 10.) He, instead of being thankful, began (saith the Text) to be very wroth, (ver. 11.) It seem'd to Him a strange thing, that he could not be clean, unless he would be *superstitious*.

fitious. He expected that the Prophet should have come out to him in Person, and calling on the name of the Lord his God, should have struck his hand over the Place, and so have recover'd him of his Leprosie. What? (saith he in the next verse) Are not Abana and Pharpar, Rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? Thus did the Wisdom of Elisha seem light as Folly, whilst weigh'd in the scales of that Syrian Fool. But though he presently went away, not obedient, but in a Rage, (ver. 12.) Yet his Servants said That (ver. 13.) which turn'd his Rage into Obedience. My Father, if the Prophet had bid thee do some great thing, wouldst thou not have don it? how much rather when he saith unto thee, wash, and be clean? whereupon he was cured, (but observe in what order,) first of his Folly and Disobedience, and immediately after of his Disease too.

§. 3. Let us now apply this to certain *Settaries* here at home, who often endeavour in their Discourses to shew the *fineness*, the *lawfulness*, and many times the moral Necessity of their being *Schismatical* and *Disobedient*. I shall give but one Instance, because I want Time to insist on many; And in the office of *Confession*, be-

cause it is amongst *Christians* a kind of *Gospel-Purification*. The Duty of *Confession* from the *Penitent* to the *Priest*, hath been commanded by the Church in the purest Times of *Antiquity*; and however misus'd by the Church of *Rome*, hath been reform'd, and not abolish'd by this of *England*. Now some *Male-Contents* there were, who thought our Church not clean enough, unless they might sweep away the *Pavement*; And amongst many other things, their *Stomacks* rose against *Confession*. Will not God (say they) be pleas'd with the *acknowledgment* of the *Heart*, but must *That* of the *Mouth* be required also? Or can we not make it in our *Closets*, but they must have it in the Church too? Must we powre out our Souls into the *Ear* of the *Priest*? Or can he loose us from our Sins, who is bound and manicl'd in his own? But I would say to such an *English* or *Scotish Naaman*, no other thing than was said by the *Syrian* Servant. My Brother, or my Sister; suppose our Mother the Church of *England*, had bid thee do some great thing, wouldest thou not cheerfully have don it without *Dispute*? How much rather when she saith, wash and be clean? That is, confess, and be forgiven & vouchsafe to write after the Copy, which the *Virgin* and her Babe

Babe in this Text have set thee. Who did not (as they might, upon better preteptions than thou canst bring,) alledge the *Priviledge* of their *Purity*, or the natural *Indifference* of what was commanded by the *Law*, whereby to withhold their obedience from it. They did not think much to present their *Turtles*, because *Themselves* were the chaster and more innocent *Paire*. He who thought it no *Robbery* to be equal with *God*, thought it also no dishonour to be equal with *Man*; And would be obedient to the *Law*, how much soever he were above it. ἡ πανταχὺ προσερίηται θυσιαι, as

* *Clemens Romanus* does well observe to any purpose. The Sacrifices of *God* were not any where to be offer'd, but precisely at *Jerusalem*; nor any where at *Jerusalem*, but in the *Temple*; nor any where in the *Temple*, but at the *Altar*; each of which places, notwithstanding, was antecedently *Indifferent*; and so far only good, as 'twas commanded, not commanded for being good. 'Tis in the Power at this day of *God's Vicegerents* upon Earth, to limit the *Time*, and the *Place*, yea the manner also, and measure, I say not of private, but publick Duties. And by how much a thing is the more indifferent in its use, it should the rather cease to be so, when by legal Authority it shall

* ἡ πανταχὺ
προσερίηται
θυσιαι ὁδὸν
χρισμῶν, ἡ δὲ χρί-
σμις ἐστὶν ἐν Ἱερου-
σαλὴμ μόνον,
καὶ οὐκ ἐν ὅ-
παντι τόπῳ
προσερίηται,
ἀλλ' ἡμπερὸς
τῆς ἰατρικῆς τῆς
θυσιαι.

Clem. Rom. in
Ep. ad Cor.
p. 53. 54.

shall be turn'd into a *Law*. Since of *Laws* that are *humane*, the only fit *Subjects* are things *indifferent*. Nor can we solidly object the seeming difference of *Authority*, in things *indifferent* under the *Law*, and things *indifferent* under the *Gospel*; whereof the former were commanded by *God himself*, the later only by his *Vicegerents*. For even *These* under the *Gospel* are at least *mediately* commanded by *God himself*; as being commanded by *that Authority* which *God* hath commanded us to *obey*. And let us distinguish how we can, betwixt a *Divine*, and a *Humane Law*; we must acknowledge the Truth of this *Proposition*, That *Disobedience* to the second Table, is as bad as *Disobedience* against the first. He Rebel's against *God*, who withholds his Obedience from *God's Vicegerent*. And as there is indeed a Time, to *obey God rather than man*; so is there also as fit a Time, to *obey God by obeying Man*. Which if the *Sons of disobedience* would but unpassionately consider, they would not make their Duties difficult, by calling them *humane Impositions*; nor cast about for expedients whereby to legitimate such a Sin, as is compar'd by *God himself* to the Sin of *Witchcraft*.

§.4. Then

§. 4. Then let us imitate our Saviour, in that Example of his Meekness we *this day* Celebrate. Who rather than *seem* a Non-conformist, or a contemner of the Law, (whereof the matter was but indifferent, until established by lawful and just Authority,) *Impuritatem simulabat*, (as learned *Vatablus* Interprets,) thought fit to counterfeit an Impurity he could not possibly contract, and made as if he had been unclean, (as a man born of a woman,) that he might yield unto a Law which did least concern him; unless a Law for Purification was not impertinent to a Lamb, whose happy Privilege it was, to be pure and spotless.

§. 5. It was according to such a Law, as was not Moral, but Ceremonial, that the Prophecy of Haggai was now accomplish'd; when by the Presence and Presentation of God Incarnate, the Glory of the later Temple did far exceed that of the former. It was according to such a Law, that the offering of the Temple which was this day presented, was more immense than the Temple which circumscrib'd him. It was according to such a Law, that the Transcendency of the Gift which was this day given, was at once adequate to the goodness, and to the greatness of the Receiver.

To

Dies Purificationis, id est, Dies quibus se continuerat domi; Impuritatem simulans, ne legis Transgressionem accusaretur. Vatablus in locum.

To sum up all in a word, it was according to such a Law, that our Blessed Redeemer was pleas'd himself to be Redeem'd; The great Redeemer of the world, to be Redeem'd by a Country Maid; And the Redeemer of the world by the dear purchase of his Blood, to be cheaply Redeemed by a Maid, for a little Silver.

Now to Him who this Day became obedient unto the Law which was Ceremonial, that he might free us from being Slaves to the Law of Sin by Disobedience; And was presented unto the Lord under the Form of a Sinner, so to present us unto himself without the least stain of sin; To the only wise God our Saviour, who came on purpose to Redeem us from all Iniquity, and to purifie to himself a peculiar People; be ascribed by us, and by all the world, Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this Day forwards for evermore.

F I N I S.

A
S E R M O N

P R E A C H E D

U P O N

A & Sunday-Morning

A T

St. *M A R I E S* C H U R C H

I N

O X F O R D

JULY 10. MDCLXIV,

Touching the Usefulness and Necessity of Humane
Learning, together with its Insufficiency
without the Help of the Divine.

SERMON

At Sunday-Morning

at the Church

of the Lord

in the City of New York

Learning together with its Infidelity
without the Help of the Divine

A C T. 2. 4.

And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.

§. 1. **I**F we look upon the *Text* as that does look upon the *Context*, we shall find in it a *Fitness* for the *Solemnity* of the *Time*. Not as if the *Time* of our *Oxford Aët* were also the *Time* of our *English Pentecost*, (for such we know it is *not*,) But only in as much as this *Hebrew Pentecost* does in many things resemble our *English Aët*. For

§. 2. All the Order of the *Apostles* were now assembled at *Hierusalem*, which in the latitude of its Importance implies *three Things*; not the *Monarchy* only, and *Church*, but *University* too of *Israel*. ^a *Thither went up the Tribes*, not to the *Sanedrim* only, but to the *Temple*. ^b *There's the Church*. On the *Northside* lyeth the *City* of

^a *Psal. 122. 4.*

^b *Psal. 48. 2.*

פעלני בתי
מדרשא
Pfal. 87. 2.

d Quas Scho-
las fuisse Hie-
rosolymis, po-
sterioribus
Judaica Poli-
tia Tempori-
bus, ultra
Quadringen-
tas Rabbini
volunt. Mon-
tatur in Ori-
gin. Ecclef.
Par. 1. Sect. 8.
pag. 87.

e Deut. 16.
18.

1 Pet. 4. 11.

the Great King. There's the Monarchy. And what in the 87 Psalm we commonly render the Gates of Sion, The ^c Targum reads the Gates of the Schools. Now the Schools of the Prophets, whereof there were in Hierusalem not so few as four ^d hundred (at least as the Rabbins do make report) in the later Times of the Jewish Politie, And the ^e *זרע שמואל ויהושפט* more than once in the Septuagint, These infer the University. There it was that The Apostles were Altogether in an Assembly, at once to receive, and to shew their Parts; to become not only Licensed; but Gifted Preachers; to be no longer rude Inceptors, (for they were hitherto nothing else,) but Learned Doctors in Divinity; at once to be qualified with Ability, and to do the Exercise for their Degree.

§. 3. Never was there any Exercise so well and laudably perform'd. For every one of these Inceptors was even fill'd with the holy Ghost. Every one spake as the Oracles of God. Every one was so great a Linguist, (not only such a Polyglot, but such a Pantiglot in his speaking,) that Athenus his Galen was but an Infant in comparison. Every one was a Theopneust, and had the Privilege to speak through a Door of Utterance, which was Divinely open'd to him by the Third Person

in

in the Trinity. To understand how they spake, we stand in need of the Greek to explain the English. For they spake (saith the Text) καθ' ὅτι ἰδόντες τὸ πνεῦμα, not λαλῶν, but ἀποφθιγγόντες, after the measure that they were prompted by the ever blessed *Paraclete*, (as well without, as within the Veile,) not to speak as other men, words of vanity and lightness, but to speak *Apothegmes*, and *Cubes*, as heretofore with lesse reason twas said of *Socrates*.

§. 4. And in proportion to their Exercise which was so eminently good, we find their Auditorie too was extremely great. Never was there such a Concourse of Spectators and Hearers at any *Ast*, or *Comitia*, before, or after. For there were present at this Assembly, both Jews, and *Profelytes*; And of these last, of every nation under Heaven, (v. 4.) which though spoken by an *Hyperbole*, a very ordinary figure amongst the Hebrews, (for no man certainly will say there were French, or English, Scotch, or Irish, which yet at that Time were of some of the Nations under Heaven;) Yet *Parthians*, *Medes*, and *Elamites*, and some who dwelt in *Mesopotamia*, *Cappadocia*, *Pontus*, and *Asia*, in *Phrygia*, and *Pamphylia*, in *Egypt*, and *Libya*, (about *Cyrene*,) *Cretes*

Cretes, and Arabians, and strangers of Rome, we are certain were a part of that mighty Concourse, which flock't about the New Doctors, and heard them speak to their Amazement in their several Languages and Dialects, the tremendous and wonderful works of God, (v. 11.)

§. 5. And yet I say these Apostles were but Inceptors in Divinity. They did all at this Assembly no more then celebrate their Commencement. For though their Master gave them a Call whilst he was yet upon the Earth, yet to execute their Calling, He did not give them Qualifications till he ascended into Heaven. (Eph. 4. 10. 11.) He who commission'd them to go, and to teach all Nations, (Mat. 28. 18.) did also commission them to tarry, and not depart from Hierusalem, but with meeknesse there wait for the promise of the Father, (Act. 1, 4.) St. John is positive, and dogmatical, That the Holy Ghost was not yet given, because that Jesus was not yet glorified. (Joh. 7, 39.) And 'tis as evident from St. Luke (Act. 1, 5,) that till this Actus Comitialis, or Solemn Assembly at Hierusalem, they had not been baptiz'd with the Holy Ghost. From whence it follow's, That if they had only had an eye unto their mission, and Commission, and taken their Journeys thereupon into the several Quarters

Quarters of the world, they had shew'd themselves *Zealous*, but *Indiscreet* too; And their *Preaching* might have been good, but *ineffectual*. For *all the world* (except their *Country-men*) had been *Barbarians* unto *Them*, and *They* *Barbarians* to *all the world*, had they only spoken *Syriac*, as hitherto they had don. If their *Toungs* had not been *cloven* into all kinds of *Dialect*, how could their *Sound* have gon out into all *Lands*, and their words unto the *Ends of the Earth*? How many men's *Souls* were to be *heal'd*, by their miraculous *Ability* to heal their *Body's*? How could the *Scholars* have repeated whatsoever the *Master* had said unto them, (he having not written, nor they taken *Notes*,) but that the *Spirit* was now by miracle to bring all things to their *Remembrance*. (*Joh. 14, 26.*) So that besides the *holy Function* unto which they were admitted some weeks before, there was an absolute *Necessity* they should have *Qualities* to discharge it. *Graces* they had before, for the *Sanctification* of *Themselves*; But now it was that they had *Gifts*, for the *Edification* also of *others*. They had before a kind of *Thummin*, sett by *God* upon their *Hearts*; But not till now had they the *Urim*, divinely sitting upon their *Heads* too.

§.6. And

* V. Frid.
Baldwin. de
Cas. Conf. l. 4.
c 2. Cas. 9. p.
690. 691. Ex-
cus. Francos.
1654.

§. 6. And though I know there are not wanting many *Enthusiasts* here at home, (not to speak of * *Carlostadius*, his Brother *Gabriel*, and the chief Schoolmaster of *Wittenberg*, by name *Thomas More*, who dehorted all People from the study of Languages and Arts, alledging that they were all to be taught of God; nor to insist on those *Franciscans*, who made unlearnednesse a Profession, and did not take a little pride in being call'd *Fratres Ignorantiae*; nor to mention those Popes of Rome, some of which were such haters of human Learning, as to esteeme the study of it a mark of Heresy; no nor *Julian* the Apostate, who to destroy the Kingdome of Christ by so much a more compendious Ruin, employ'd his vast Imperiall power in shutting up Academies & Schools;) Though, I say, besides These, whom I discover from abroad, There are not wanting here at home, who love to argue against the Needfulnesse of our Schooles and Universities, even from this very Scripture which lye's before us; who would blow down our Colleges with the violence of this wind, And with the Fire of these Tongues would burn them up too; yet by as happy a *Violentum* as any Logician can desire, the first does serve but to establish, and the second

cond to refine them. For had the *Apostles* been bred at *Athens*, or in the *Schools* at *Hierusalem*, and got these *Toungs* by *Education*; God had not been at the expense of so great a *miracle* to inspire them. But as the *miracle* was us'd to supply the *Defects* of *Art* and *Nature*, And to fill up what was wanting of *Education* and *Industry* in *Christ's Apostles*; So in these later *Times* of the *Christian Church*, the *Defect* of that *miracle* is supplied by all *These*; I mean by *Industry*, and *Art*, and *Academical Education*. 'Tis true indeed, that If *real miracles* were as *rife*, and as much in *fashion*, amongst the *Fathers* and *Sons* of the *Church* of *England*, as *lying wonders* are wont to be amongst the *Practicers* of *Rome*, we might declare as great an *Enmity* to *publick Nuseries* of *learning*, as *Weigelius* of *Wutenberg*, and *Monsieur Pharell* of *Geneva*, (and I may add *Pope Paul the second*), are truly reported to have don. But finding *That*, by experience, to be but *Jacobini wandasphis*, (as *Diodorus Siculus* spake deridingly of *Hell*;) we may uphold our *Universtyes* by the very same strength, by which the *Subtilest Enthusiasts* would pull them down. It being a very cogent *Argument* not only for the *usefullnesse*, but for the absolute

Valen. Weigel.
Possill. Farr.
1. p. 195. part.
2. p. 79.

* Nonne Passim & publice clamabat Pharellus, omnes humanas esse Inventa Diaboli?
Erasm: Epist 59. ad Fratres German. Infer. & Frisia Orient. mihi p. 2127.

Necessity of Publick Schools, (especially to as many as are to be Preachers of the Gospel,) that the Apostles want of Breeding in such Seminaries of Learning as we enjoy, was from Heaven to be supplied by such miraculous Endowments as here we read of. As what we have not by Infusion, we must laboriously acquire; so what the Apostles had not acquir'd, the very Wisdom of God the Father thought fit to give them by Infusion. Nor durst they think that they had competent, much lesse sufficient Qualifications, for the preaching of the Gospel throughout the world, vntill they had heard a sound from Heaven, as of a mighty rushing Wind, which fill'd the House where they were sitting; Nor vntill there had appeared cloven Tongues like as of Fire, which also sat upon each of them; Nor till they all had been fill'd with the holy-Ghost, and been enabled to speak with other Tongues, as the Spirit gave them utterance.

§. 7. The Text perhaps might be divided into almost as many Parts, as there were Languages and Tongues for the Subject of it. Parts, enough to entertain, if not to tyre a Congregation; enough to direct, and distract Attention. But I shall mention only those, which will be sufficient

sufficient to acquaint you with its *whole rational Importance*. As

First the *Persons here endow'd*, who were a Dozen of *illiterate* and *obscure Galileans*, grown in the twinkling of an eye, *Learned Professors of Divinity*. And so by consequence in propriety of Academical speech, we cannot say that they were *made*, but *created Doctors*. At once the *first* and the *greatest* that ever were in the Christian world. For

Here is secondly the *Measure* according to which they were indow'd. They were not *season'd* only, as *others*, or as *themselves* a little before, (when their great Master *breath'd upon them*, and bid them *receive the Holy Ghost*, Joh. 20, 22;) But *now* ~~in the same manner~~, they were *fill'd*. And *fill'd* they were in such sort, that we shall see by and by how they *overflow'd*. Nor were they *fill'd* more or less, as their *Persons* or their *Parts* were more or less to be rever'd in the eyes of men; For

Here is thirdly the *Equality* and *Universality* of its *Extent*; which was not only unto *Peter*, who was the *first* of this *Assembly*, (as 'twere the *Senior of the Aet*;) no nor onely to *James* and *John*, the sons of *Zebedee* and of *Thunder*, who

lately disputed between themselves, which of them should be the greatest; But without any Partiality, either to the Qualities, or Years of men, *ἡ πᾶσι ἐπλήθυνεν*, they All were filled. Nor were they filled with a Vapour or wind of Doctrine, which commonly comes from another Spirit, (even the Spirit which is now working in all the children of Disobedience,) nor with a zeal without knowledge, or with a knowledge which puffeth up, as being apt to ferment in the minds of men;) For

Here follows in the fourth place the excellent nature of the endowment; it was *πνευματικῶς*, they all were fill'd with the Holy Ghost. Which is not so properly and literally, as Metonymically spoken. Not exclusively of his Person, but more especially of his Power. Nor exclusively of his Graces, but more especially of his Gifts, (for so in distress of better English, I am contented to speak the difference, as the Hellenisticks do, by calling them *χάρις, & χαρίσματα*.)

Fifthly the Primary Effect, shewing the Virtue of the Descent of the Holy Ghost, very particularly express'd in the Gift of Tongues, *ἤρξαντο λαλῆναι*, they began to speak; that is, to propagate the Gospel throughout the world. They began

gan to be *Enthusiasts* in the *literal sense*. For they spake with such *Tongues* as they never learnt. With *other Tongues*, saith *St. Luke*; with *new Tongues*, saith *Saint Mark*; with *many Tongues*, saith the *Syriac*. Where 'tis not *Leshon ve Leshon*, with a *Tongue* and a *Tongue*, (such as *Hypocrites* in *Religion* are wont to speak with,) but * *Beleshon Leshon*, with a *Tongue* a *Tongue*; which according to the *Syriacism* by which 'tis spoken, does only signify the *Dividedness*, not the *Doubleness* of the *Tongue*. And yet they were not *αὐτοῖς ἑαυτοῖς*, such as took it of *themselves*; nor did they speak out of their *Memories*, much less out of their *Inventions*. For

Here is Sixthly the *Principle* (and I may also say the *Prompter*) from which they spake, because they spake *καὶ οὕτως τὸ πνεῦμα*, as the *spirit* gave them utterance. Not as utterance is oppos'd either to *stammering*, or *dumnesse*, as if 'twere answer'd in the *Greek* by nothing more than *καὶ οὕτως*. For

Seventhly and lastly, the *Spirit* gave them *σοφία*, that is, to speak the most *important* and *pithy* Periods. To speak as *Stewards* of the *Mysteries* of the *living God*. To speak as men to whose *Trust* was committed the word of *Reconciliation*.

Mark 16, 17

* In Syro est, Incipiebant loqui כְּלִשְׁן לִשְׁן linguā linguā. Hebraismus admodum familiaris. Gualt. perius in Locum.

Isa. 6. 5. 7.

liation. To speak as *Angels* whose *Lips* were made conservatories of knowledge; and who had *Tongues* that had been touched with a * Coal from Gods Altar. So that here the *ὑμνηστικὴ* is of too rich a signification, to be express'd by the Poverty of English words. As many *Tongues* as they had, they wanted one more, to express the hid Treasures of those they had. There are three things at least, which are secretly couch'd in the *ὑμνηστικὴ*. *Wisdom*, *Zeal*, and *Elocution*. for we observe in the Context, both a *Wind*, and a *Fire*, and also *ἡ ἀπὸ τῶν ἁγίων πνευμάτων*, a multitude of cloven divided *Tongues*. *Tongues*, not in, but upon their Heads. And truly each of these three hath such a mystical signification, as seems to have a clear prospect upon the *ὑμνηστικὴ*. For first of all they had such a *wind*, as to inspire them with *Wisdom*: They had secondly such a *Fire*, as to inflame them with *Zeal*: And they had thirdly such *Tongues*, as to indue them with *ut-terance*: more than which may be possibly, but less than which cannot be meant by their miraculous way of speaking, *καὶ οὕτως ὑμνηστικὴ*, not as the *Flesh*, but as the *spirit* gave them utterance.

§. 8. Thus at last I have put an end to the tedious beginning of my Design. A beginning made

made up of three preparatory Ingredients, The *Accommodation*, the *Explication*, and the *Division* of the *Text*. The several *links* of that *chain*, whereof the use is both to *guide* and to *tye* your Attention to my Discourse. But the Particulars being too many to be dispatch'd in one Sermon, (unless that *one* be as *long* as *many*,) I shall not proportion my Meditations unto the *Fullness* of the *Text*, (from which there flow's to us a *Sea* of matter,) But to the *scantness* of the *Time* which is allow'd for this Service.

§. 1. And first for the *Persons* here indow'd, I must not speak of them in *Thesis*, either at *random*, or at *large*; (for that's no more than may be don on any other Piece of Scripture wherein the Apostles are barely mention'd;) But I must handle them in *Hypothesis*, in as much as they relate to the *Text* and *Context*. As they relate unto the *Text*, they cannot be *pertinently* consider'd, unless in one or more of these three *Notions*; either as *fill'd* with the *Holy Ghost*, or as *speaking* with other *Tongues*, or else as *speaking* after the *measure* that the *Spirit* gave them utterance. But in reference to the *Context*, they may be *pertinently* consider'd as they relate to the three emblems

blemes, the *Wind*, and the *Fire*, and the appearance of *cloven Tongues*. The *first* referring unto their *wisdom*, the *second* unto their *Zeal*, and the *third* to their gift of *utterance*.

§. 2. And indeed it was but reason that their *Tongues* should be so many, when both their *Wisdom* and their *Zeal* were so amazingly great. *ἐκλάδωνται τῷ πνεύματι*, they were not only *sprinkl'd*, or *overshadow'd*, but *rinst*, and *fill'd* with the *Holy Ghost*. In an immediate suit of which, their *understandings* were so *inlightned* with the *knowledge* of holy mysteries, And their *Affections* so *inflam'd* with a *desire* to make them *known*, that *all the Languages* in the world were hardly enough for their *Interpreters*. There were then

* *sojourning at Jerusalem* of every Nation under Heaven, (v. 5.) The *Apostles* were but *Twelve*, and each of them a * *Galilean*, (v. 7.) And yet there were *some* of every Nation who heard them *speak* in their *native Idiom*, (v. 8.) There was neither *Speech* nor *Language*, but their voices were heard amongst them, (Psal. 19. 3.) A thing so admirably *strange*, that they who *knew* it by *Experience* could not imagine it to be *True*. They had *ears* to *hear*, but not *hearts* to *believe*, much less *Heads* to *comprehend* it. For more amaz'd
with

* Confer v. 9.
10, 11. & Gen.
27. 44. ubi
Lxx. eandem
vocem in eun-
dem sensum
adhibent.

* Εὐ quisque
propinquior
erat Gentium
Dispersioni.
Galilæi enim
dicuntur ἰδι-
ῶτι ἀποστόλοις
κατακλιμένοι.
Joseph. l. 1.
c. 4. indeque
Galilæa
Gentium
dicta.

with the *volubility*, than *instructed* with the *sense*, They imputed the *glibness* of their *Tongues* to the meer *giddiness* of their *Brains*. And whilst some in an *Extasie* began to ask what it meant, (v. 12.) others answer'd in a *mockery*, that they were full of new *Wine*, (v. 13.) Whereas indeed *Themselves* were drunk, though not with *Wine*, at least with *wonder*. For no sooner had *St. Peter* Preach'd them all into *Sobrietie*, but they were pricked in their *Hearts*; and by *Faith* coupl'd with *Fear*, their *Heart* brake forth into this earnest *Erotesis*, *Men and Brethren*, what shall we do? (v. 37.) whereupon they were instructed, and *Baptiz'd* even by *Thousands*. (verse 41.)

Isa. 29. 9.

§. 3. O the depth of the *Riches*, both of the *Wisdom* and *Knowledge* of *God*! How *insearchable* are his *doings*, and his *ways* past finding out? How many *years* do we toyle to get a *Language* or two? Yea how many *Suns* do we *outfit*, and how many *Moons* do we *outwatch* too, in learning the *Rudiments* but of one? At what an *expense* of *Time* and *Labour*, and (I may add) of *mony* too, what with *Tutorage*, and *Books*, and other *Instruments* of *Learning*, in *Country Schools*, and *Universities*, are we fain to get

R r

know-

Isa. 28. 9, 10.

knowledge like Children weaned from the milk, (to use the phrase of the Prophet *Esay*,) by taking line upon line, precept upon precept, here a little and there a little, and keeping our Studies for this little, till we look paler than our Lamps; whilst these simple Country Folkes, who knew no more just now than their *Mother Tongue*, are on a suddain started up so many orderly *Babels*. Our Blessed Saviour sent them to School, (*Act*. 1. 4.) The *Holy Ghost* became their Teacher, (in the words of my Text.) And of this Teacher they were so full, that they were perfect in their Lesson before they learnt it. As having had, not an *acquir'd*, but an *infus'd* habit of speaking. Nor was the miracle of divided or cloven Tongues for the confounding of the Builders, (like that at *Babel*;) But by a variety of Languages to make an Unity of Hearts. 'Tis true indeed, these Builders of *Bethel*, like those of *Babel*, were scatter'd far and wide over the face of the earth; But for as different an end, as were the Models of their Building. To-wit that They and their Successors might bring in the Heathen for Christs Inheritance, and the uttermost parts of the earth for his Possession. St. Peter (for example) did stoutly Preach him up in Pontus, Bythinia, Galatia, Cappadocia,

* * Id *ibid*.

Cappadocia, and at last in *Rome* also. *St. James* in *Spain*. *St. John* at *Ephesus*. * *St. Paul* at *Antioch*. And indeed in most places from *Jerusalem* to *Illyricum*. * *St. Mark* in *Egypt*. *St. Thomas* in *Parthia*. *St. Andrew* in *Tartary*. *St. Matthias* in *Colchis*. *Philip the Deacon* (by the *Eunuch*) in *Ethiopia Superior*. *Thaddæus* in *Edessa*. And *Joseph of Arimathea* planted the Gospel here in *England*. Then after the Times of the Apostles, *Palladius* Planted it in *Scotland*. *St. Patrick* in *Ireland*. *St. Augustin* in *Saxony*. *St. Severine* in *Austria*. *Meinardus* in *Livonia*. *Pope Hadrian* in *Norway*. And *Ausvirijs* in *Denmark*.

§. 4. Now had all this been don by a like number of *Athenian* or *Roman Orators*, such as *Pericles* and *Demosthenes*, *Hortensius* and *Cicero*, who could first stir up *Tempests* in their Auditors Passions, and then allay them into a *Calm* too, as if the hearts of the Hearers were in the Orators hands; And all this by the Inchantment of a few curled *Metaphors*, a few glittering *Rhetorizations*, a few Musical ὁμοιοτέλειαν, an insinuating *Harmony* of *Voice* and *Gesture*, which had wrought their Souls into their Ears, and there had tickl'd them to an Assent; This indeed had been a wonder, but not a miracle; and might have

* Euseb. Hist. lib. 2. cap. 13.

De Regno Christi qua-
quaversus ex-
tenso, consule
Tertul. contra
Judæos
cap. 7. mihi
pag. 97.

redounded unto the Glory, not so much of the *Author*, as of the *Instruments*. Who might possibly have arriv'd too (like that Eloquent *Σοφιστής*, *Act. 12, 23,*) at the meagre satisfaction of being admir'd into Destruction; of being kill'd by *Caresses* and *Commendations*, of being tickl'd, and eaten up, both with the *pleasantness*, and the *pain*, of *Applause*, and *Worms*.

§. 5. But that Twelve despised *Villagers* drawn by the pencill of *St. Chrysostome* in the liveliest colours of humane *Baseness*, a *Kennel* of clownish, illiterate, ill bred *Idiots*, a *Crue* of *Vagabunds* in *Cuerpo*, without *House* or *Home* (as we say in English,) so farr from being furnisht with two *Coats a piece*, that all the *twelve* renowned *Doctors* were not worth one *paire* of *shoes*, ἀγχιναί, ἀπαθής, ἀγέμματοι, ἢ ἀσώτοι ἰδιώται, ἀσχομοὶ, δούλοισι, μαροχίταισι, ἀνυπόδτοι, (So *St. Chrysostom* run's on in his *Cariere* of railing *Rhetorick*, at least in the the accompt of a loathsome world, which thinks it worse to be a *Beggar*, than in a *State* of *Damnation*;) I say, that a *Dozen* of such *Ignarō's*, eminent only for their *Ignobleness*, and all of *Galilee* from whence ariseth no *Prophet*, with a seriously-majestick *Simplicity* of words, and a controwling *Sanctity* of *Actions*, should by the
sound

Chrysostom.
Homil. 3. in
Epist. ad Cor.
& in Psal. 46.

sound of the *one* open the *Ears* of all the world, and by the *Light* of the *other* inform their *Eyes* too; That they should really be able to *turn the World upside down*, (as the *Jewes* of *Thessalonica* did fitly word it, *Act: 17, 6,*) That they should break down the *Idols*, and silence the *Oracles*, and raze the *Temples*, and Level the *Altars*, and even sacrifice the *Priests*, and preach down the *Poets*, and Dispute down the *Errors*, and live down the *Vices*, and undeifie the *Gods* of the *Heathen* world; That they should conquer without a force, and irresistibly winn the most peevish *Natures*, not only to part with their *oldest Customs* and *Religions*, But to exchange them for a *Beleif*, that He was a *Saviour*, who had been *crucified*; and He *Immortal*, who had *died*; and He a *God* who had *suffer'd*; and He an *Innocent* who had *suffer'd* between the *Vilest Malefactors*; Nay farther yet, that they should throughly convince the *richest*, and the *proudest*, and the most *sensual* sort of men, that even the *Roak* of *Christ* was *pleasant*, his *Burden* *strengthening*, and to be *hang'd* upon the *Crosse* a *Degree* of *Honour*; That their *Enemies* were to be *lov'd*, and *Themselves* *hated*; That * *Poverty*, *Disgrace*, and *Death* *is* *itselfe*, were not only

*Utilitas max-
ima homini
Deus asserit.
Symachus ad
versus Chri-
stianos apud
Prudentium.*

only the *Lot* and *Portion*, but the *Desirables* and *Pleasures* of the very best men; I say that this should be brought about by *Twelve* of the plainest Country-People, four whereof were clearly *Fishermen*, and one a *Publican*, and the rest in all appearance no whit better than their *Mates*, every one a *Galilean*, and so contemptible for his *Country*, as well as for his *Calling*; shew's convincingly to the world, however ignorant, or *obdurate*, that by how much the *baser* the *meanes* were, by so much the *greater* was the *miracle*. The great *Deformity* of the *Instruments* was a *Foyle* unto the *Agent*. This very stumbling Block had a *Vertue* whereby to keep men from *falling*. If our modern *Lay-Preachers* who do pretend to *Inspiration*, could shew but one of of those many *Apostolical Gifts*, and inake us see their new *Light* by letting us hear some new *Tongues* too, (I mean such *Tongues* as they never studied,) 'Twere pity but Both our *Universities* should rise up to them in *fear* and *Reverence*; And we should certainly be as ready to kisse their *Feet*, as now we are to shake the *Dust* from off our own, for a *Testimony* against them. The Case with *Them* would be much the same, that here it was with the new *Apo-
stles*;

Luke 9. 5.

bles; the very *snare* and the *Scandal* of whose *Rusticity*, shew'd he *Divinity* of the *Influx* by which they *acted*. Never did *Omnipotence* appear so *glorious* and *Triumphant*, as then when it was perfected in so much *weaknesse*. How did they *thunder*, with their *Doctrins*? and how did they *lighten*, with their *miracles*? How did they *soften* mens *Hearts* by *promises*, as by *gentle showers*? And how controul them by *Threats*, as by *mighty Winds*? You may see, in this Chapter, the *Effects* of all *four*; of their *miracles*, their *Doctrins*, their *Promises*, and their *Threats*. The People *marvell'd* at the *first*, v, 7. They were *Heart-struck* at the *Second*, v, 37. They *rejoyced* at the *third*, v, 41. And *fear* came upon them at the *fourth*, v, 43. It could not be by a common power, that *Paul* a *Prisoner* at the *Barr*, was able to *fright* the *grim Judge*, who sat at *Liberty* on the *Benich*: when having *reason'd* to him a while concerning *Temperance*, and *Righteousness*, and *Judgement* to come, it presently follows, that *Felix* *trembl'd*. Who though a very *stout* *Heathen*, was yet but *one*, and so not worthy to be nam'd, whilst we are speaking of the *Energie* which God had put into the *preaching* of these *Apostles*. For the *Apostle St. Peter*, through
the

* AB. 2. 41.

* АБ. 4.4.

the *Conviction* of the Spirit who open'd the *Ears* and the *Hearts* of men, did convert at *one Sermon* * *three thousand Souls*, and * *five thousand at another.*

§. 6. Lord ! the different Effects of Preaching in *those* Times and *These* ! one Sermon was *then* sufficient for the Conversion of many *Thousands*. But how well were it *now*, if a *Thousand* Sermons might be effectual for the Conversion of any *One* ? when did you ever see an Auditorie so affected with a Sermon, as not to be able to contain from crying out in a kind of extasie, (like the Disciples in this Chapter,) *Men and Brethren, what shall we do?* who goes now adayes to the *Casuiſt*, for the *searching* and *launcing* and *cleansing* of a *Conscience*, which even *Gasp's* for a little *ease* from the acute *sense* it hath of a *Sinfull Plethorie* ? Is it that in a *Kingdom* all the *Consciences* of men are so *clear* and *calme* ? Or that there are hardly any *Consciences* in a whole *Kingdom* to be *troubled* ? Is it because there are *no scruples* of *tender Souls* to be *reſolv'd* ? Or rather because the *Souls* of men are seldome so *tender* as to be *scrupl'd* ? let them that commonly hear *Sermons*, but are not *pricked* in their *Hearts*, (like the men in this Chapter

where

who heard *St. Peter*,) be allow'd to be the Judges (as well as Parties) in the Case; whether their Consciences are so *clean*, as not to need being rub'd; or else so *callous*, as not to feel.

§. 7. If we impartially consider, that since the most of mens *Devotion* hath been thrust up into the *Pulpit*, and that they have placed their publick worship, not in their *Hearts*, and *Knees*, but in their *Eares*, and *Elbowes*; posting up and down from one Sermon to another, (and possibly too with as much *Superstition*,) as the *Votaries of Rome* to the several Reliques of their *Saints*; thinking God is best serv'd, when they goe farthest to a Sermon, (as the *Pilgrims of Rome* to an holy *Sepulchre*;) And giving account when they come home, not of the Sermon, but of the *Man*; as if their haunting of the Church were not to learn, but *censure*; to take large Notes of his *Look*, and *Gesture*, not so much observing *what*, as *how* he taught them; (perhaps offended with his *memorie*, because too *short*; perhaps with his *Periods*, because too *long*; perhaps they stumble at his *Youth*, and then they say he does but *prate*; perhaps at his *Age*, and then they listen as to a *Doctard*; If he is *plain*, he preaches *slovenly*: And if he is *solid*,

S f

he

he preaches *flat*; If he is *not plain*, he is too *Witty*; and if *not solid*, he is too *light*; If he is *illiterate*, he is not fitt for so great a calling; And if he is *learned*, he is as little fitt for so plain a people; Is the Sermon *very excellent*? then he preaches *Himselfe*; Or is it but *ordinary*? they can read as good at home;) I say whoever shall but consider, that since the Businesse of Religion has commonly been at this pass, the Brains of men have been busied, but their *Lives* have not been *better'd*; And the frequency of *Preaching* hath made more *Preachers*, not more *Christians* than heretofore; As he will find a prodigious Difference, both in the *Preaching* and *Hearing* the word of God, betwixt what it was when *Christianity* was in its *Cradle*, And what it is at this Instant whilst it is going into its *Grave*, So he will find the guilty *Cause* of so great a difference, to be partly in *Them* that do *Preach* the *Word*, and partly in *Them* that do *hear* it *Preach't*. So far they are from being *fill'd with the Holy Ghost*, that *all the former* do not speak with *other Tongues*, nor do the *later* all hear with *other Ears* than they were wont. The *former* do not *all* speak, as the *Spirit* gives them *utterance*, nor the *later* all hear, as the *Spirit* gives them *Attention*.

tention. They will both be now concern'd in the Applicatorie part of my undertaking, But the Sons of the Prophets in speciall manner. Which, as 'tis the next Task incumbent on me to be perform'd, so I purpose to perform it by seven such steps of Consideration, as will arise without violence from the peculiar subject of my Discourse.

First then let us consider, to what measure of Perfection men may possibly arrive in a state of Frailty. The Apostles were but men, and yet were fill'd with the holy Ghost. And arguing (as we may) *ab Actu ad potentiam*, I think we ought at least to ayme at the same perfection. I am sure St. Paul pray'd for no lesser blessing on his Ephesians, than that they might be fill'd with the Fulnesse of God; and *de usque usque* with All the Fulnesse. (Eph. 3, 19.) which cannot signifie lesse than being perfected and advanc't to the highest pitch of Christianity, which God in Christ can exact of so frail a Nature. And whatsoever we may pray for, we must indeavour to attain too. Not contenting our selves, that we are mettle good enough for an Iron Age; that we are Christians well to passe, as the world goes good enough to serve turn; or no worse than other men,

I.
The Appli-
cation.

who are without peradventure in a *saveable state*; or perhaps that we are *better* than a great number of our Neighbours, who never dye, or are buried, but in *sure and certain hope of a Resurrection*. And yet how many are thus witty, in *smoothing out their way to eternal Ruin*? How many do *please themselves to Hell*, with a sanguin Belief they are *sure of Heaven*? And live as if they were *afraid*, to be any whit better than they *must needs*? whereas it is not only the *Interest*, but the *strict Duty* of a Christian, to *pant and presse after Perfection*; never to think he is *good enough*, until he is as good as *Grace* can make him; not to *cleanse himself only from all kind of filthiness of flesh and Spirit*, but withal to *perfect holiness in the fear of God*, 2 Cor. 7. 1. We must not *Grow in grace only*, but we must *never leave growing until we come to a perfect man*, to the measure of the stature of the *fulnesse of Christ*. (Eph. 4. 17.) This is to be *fill'd with the holy Ghost*, and *inwardly to be fill'd with his saving Graces*; not, as They in my Text, with his *outward Gifts*. Those indeed we neither *have*, nor are bound to *hope for*.

II.

And yet although we fall short of that other
fulnesse;

fulnesse, we have been all made to drink of the very same Spirit, in that sense also; And to that very end was he poured out, Joel. 2, 28. Or if we have not; we must never leave thirsting, untill we have. we of the Clergy (I am sure) should have received of his Fulnesse, and χάρις ἀπὸ χάριτος. Grace for Grace; (that is to say in plainer terms) in proportion to his Goodnesse and mercy towards us. For to Us it was said at our Ordination, Receive the Holy Ghost. And therefore woe be to Us, of all men living, if we make it not appear that we have received him. Not only, as the Laity, in his Sanctifying Graces; But, in as much as we are Teachers, in his edifying Gifts too. Not a good Living, or a great Dignity, or a Scholasticall Degree; which are indeed a kind of Gifts, but they doe not edifie. Noe, the Gifts which we must have, to prove our receiving the Holy Ghost, (and that we were not made Priests meerly to qualify us for wealth, to hold Preferments by that Title, that is to say, by that Name,) I say the Edifying Gifts which should distinguish us from the Laity, and shew the Divinity of our Function, are to be some of that Catalogue which Saint Paul gave to his Corinthians. If not the greatest in the Catalogue,

2 Cor. 12. 13.

Joh. 1. 16.

1 Cor. 12.
8, 9, 10.

logue, the gift of Healing, and working Miracles, yet at least the gift of Propheſie, that is, of Preaching and] applying the word of God. Or if not the word of Wiſdom, which is the gift of ſpeaking Myſteries, yet at least the word of Knowledge, which is the gift of understanding and unfolding them to others. A Gift we muſt have, whereby to demonſtrate that we are Gifts. For He that aſcended up on high, and led Captivity Captive, is immediately ſaid to have given Gifts unto men. And then it follows by way of Inſtance, that He gave ſome Apoſtles; ſome Prophets; ſome Evangeliſts; ſome Paſtors and Doctōrs. Not Doctōrs by an Antiphrasiſ, à non docendo, (that's an ill Derivation,) much leſs Paſtors à tondendo, (for that is worſe,) no nor Paſtors à paſcendo, as it is a Verb Neuter, (that's worſt of all;) But Paſtors à paſcendo, as it is a Verb Actīve. For none were then allow'd the Priviledge to ſheer the Sheep, who could not prove they had the Gift, as well to feed, as to defend them. And the reaſon of it is render'd by the Great Doctōr of the Gentiles, 1 Cor. 12. 7. The manifeſtation of the Spirit, is given to every man to profit withal; *πρὸς τὸ ὀφελὸν*, to that which is of ſome Benefit and Advantage to the Church. That is it by which the Spirit

Spirit does manifest himself to be in *Pastors* and *Teachers*. And therefore they that are in *Orders* without a *Gift*, a kind of *Lay-Priests*, or *Secular Pastors*, qualified for *Sine Cures*, but nothing else, As having no *Gift* at all, or none at least ~~to be in question~~, none that tend's, and is employ'd to the use and benefit of the *Church*, (like *Talents hid within the Earth*,) are suspected not to come from the *Spirit of God*.

It was not so with our *Apostles*; who having here received *Talents*, did immediately negotiate and *Traffick* with them. No sooner were they fill'd with the *Holy Ghost*, but (as it follows in the *Text*) they began to *Speak*. And accordingly when 'tis said by the *Bishop* to the *Priest* in his *Ordination*, *Receive the Holy Ghost*, it presently follows in the charge, *Be thou a faithful Dispenser of the Word of God and his holy Sacraments*. Then follows a *Prayer* for all the *Persons* who are *Ordain'd*, *That the word spoken by their mouths may have such success, as that it may never be spoken in vain*. Now (not to reflect on any person in *Authority*, whose time is taken up in greater, and no less necessary *Employments*,) what have those men to shew, for their having received the *Holy Ghost*, who come so far short of the

III.

in the *close*, as that they fail of the *beginning* of my Text? so very far from being diligent or frequent Preachers of the Word, that (to their Amendment be it spoken) they seem to be careful Concealers of it. Is this to ^a Preach the Word faithfully, or to ^b divide the Word rightly, or to deal as ^c a Workman that needeth not to be ashamed? Is this to press, and to be ^d instant, in season, out of season, or to rebuke and exhort with all long suffering? Is this to ^e watch in all things, to do the work of an Evangelist, and to make full proof of the Ministry? Is this to ^f labour in the Word and Doctrine, and so to be worthy of double honour? Is this to give our selves ^g continually to the Ministry of the Word, to be ^h fervent in spirit, or to ⁱ stir up the gift of God which is in us by the laying on of the Bishops Hands? when the Harvest is plenteous, and the Labourers are few, The Lord of the Harvest is to be pray'd, not that He will send forth Idle Truants, but painful Labourers into his Harvest, (Mark 9. 37, 38.) And in the Day when God shall judge the secrets of men by Jesus Christ, it will perhaps be more tolerable for a gifted Lay Brother, who adventures to be busy in another mans Calling; than for a giftless Ecclesiastick, who chooseth rather to enjoy, than to

^a Jer. 23. 28.^b 2 Tim. 2. 15^c Ibid.^d 2 Tim. 4. 2.^e Veri. 5.^f 1 Tim. 5. 17^g Act. 6. 4.^h Rom. 12. 11ⁱ 2 Tim. 1. 6.

to use his own. When God shall call us to a reckoning, not only for our *Evil*, but *Idle Lives*, not only for our *injurious*, but *idle words*, a strict account is to be made of our *Silence* too. For the Prophet's ^k *Dumb Dogs* which cannot bark, are the Apostle's *Dumb Teachers* who cannot speak. And they that are *Dumb* ones in the tenth verse, are also *greedy* ones in the eleventh; whereby tis intimated unto us, that such as deserve not the least Revenues, are hardly satisfied with the greatest. *Wo to me* (saith the ^l Apostle) *if I Preach not the Gospel*. And *wo to me* (saith the ^m Prophet) *because I Preach not the Law*. *Because I am a man of unclean Lips*, (that is, in the Judgment of Learned Grotius,) because I have not dar'd to speak against the Iniquities of the *Mighty*. I have either been so *lazy*, as not to speak in my *Course*, or else so *cowardly*, and so *base*, as to speak *Placencia*. But the Apostles in my Text were not lyable to either. The Love of Christ did so constrain them, (as St. Paul speaks to the *Corinthians*,) that they long'd to be deliver'd, like a *Woman in Travel*. (and to that the word *swolyn* does very properly allude.) They were not able to hold their Peace, though Death it self lay before them with all its *grim Train*.

k Isa. 56.10.

l 1 Cor. 9.16.

m Isa. 6. 5.

2 Cor. 5.14.

T t

And

IIII.

And yet they did not turn *Preachers* without *Ability* for the work; As appears by the *Order* wherein the *Narrative* is express'd. For first they were fill'd with the *Holy Ghost*, And then it follows in the *Text*, *They began to speak*. There are that *speak* whilst they are *empty*, and that as well of *Inspiration*, as *human Learning*. Such *Sermons* do proceed from a *private Spirit*, and so at best they are but *words*, and such *words* are but *wind*, in proportion to the *Spirit* that gives them *utterance*. When *windy Vessels* give *Vent*, we know their *Spirit* cannot fill them, unless with *Wind*. But *These* were fill'd with another *Spirit*, a *Spirit* proving what he was by his *miraculous Indowments*. For as our *Saviour* foretold, that he would give them a *Mosah*, and *Wisdom*, (not a *Mouth* only, but *Wisdom* too,) and so much *wisdom* in such a *Mouth*, as their *Adversaries* should not be able to resist, (*Luk. 21, 15.*) So here in answer to that *Prophecy*, They did not only begin to *speak*, but they *spake with Tongues*. And with such *Tongues* too, as were the *Instruments* of *Wisdom*, as well as *Knowledge*. And yet that *Knowledge* is another important *Requisite* to make a *Professor of Divinity*, (and such you know is every *Doctor*;) or a *publick Preacher of the Gospel*, (which every

every Doctor is not,) may appear by the Curse of the Foolish Shepherd, whose Right Eye was darkned, (that is to say, as the most learned do Interpret,) who had not the Knowledge of human Learning; And as evident it is, by what the Prophet *Isaiah* spake, at once of himself, and our blessed Saviour; *The Lord God hath given me the Tongue of the Learned.* And to what end hath he given it? to the end that I should know how to speak a word in season to him that is weary. (*Isa. 50.4.*) This indeed should be the end of all our eloquence and Learning, (not the venting such things as smell of nothing but study, and Affectation, but) The Glory of God, and the good of Men. Of the first I shall speak in its proper place. And here observe touching the Second, That as *Isaiah*, after *Moses*, was the most Learned and the most eloquent of all the Prophets, so his best use of both, was to speak a word in Season to any Soul that should want it in any kind. And this is certainly the Trade we are all to drive, because for this end especially we were bound over unto the *Muses*, and serv'd Apprentiships in the Schools, that we might duly serve God by being eminently useful to all our Neighbours. As by instructing the Ignorant, by admonishing the negligent, by reprov-
 T t 2 the

Zech. 11.17.

.P.11.1005

the guilty, by *counselling the doubtful*, by *comforting the Afflicted*, and by *giving good example to each of These*; which way soever our *Learning* lies, and whatsoever our *skill* in the *Tongues* may be, we must put a right *Byass* and *Bent* upon it; we must study to make it *serve*, and not to *rule* us; And we must study to make it *serve*, not for *ornament*, but *use*; And, but that there is *use* sometimes of *Ornament*, not for an *Ornament* to our *selves*, but the *use* of *others*. In a word, if we are *sharers* of any *good parts*, whether *natural*, or *acquir'd*, we must not think them *good enough*, until the *use* and the *end* have made them *eminently better*. That is, until they are *employed*, (as by God they are *intrusted*,) for the *perfecting* of the *Saints*, for the *work* of the *Ministry*, and for the *edifying* of the *Body of Christ*, (Eph. 4. 11.)

V.

But then for the *bringing* of this *about*, it is not enough that we *speak with Tongues*, no nor with *fiery Tongues* neither, nor yet with *fiery cloven Tongues*, unless they are *cleft* and set on *fire* by the *Spirit of Unity*, and *Truth*. For it is many times don by the *Spirit of Error*, and *Division*. There are *Tongues* that are *cloven* even by him that is known by his *cloven Feet*. And there are *Tongues set on fire*, not from *Heaven*, but of *Hell*.
such

James 3. 6.

such is the *cloven* and *fiery Tongue*, wherewith a man does *bleſs God*; and either *Curſe*, or *belie* his *Neighbour*. (v. 9.) Nor is ſuch a Tongue better'd by ſkill in *Arabick*, or *Hebrew*, in *Coptick*, or *Syriack*, in *Greek* or *Latin*; but the more it is *cloven*, 'tis ſtill the *worſe*; becauſe by ſo much the abler to ſet on fire * the *Course of Nature*. 'Tis never enough to be deplor'd, (and in this place eſpecially,) That ſince the *Jefuits* and their *Apes* have made uſe of their Tongues to *conceal* their meanings, (which by *God* were intended to lay them open,) a ſadder *confuſion* hath been made of the *diſtincteſt Languages and Tongues*, than that which was given for a *Deſeat* at the *Tower of Babel*. *St. James* does put ſuch a *ſtreſſe* upon it, as if on the *Tip* of a mans *Tongue* ſtood all *Religion*. For let his *Almes* be never ſo great, his *Faſtings* never ſo many, his *Prayers* never ſo long, and other *Actions* never ſo *ſpecious*, yet if he *bridleth not* his *Tongue* from injurious *Calumnies* and *falſhoods*, He is a man either of none, or a *vain Religion*. (*Jam.* 1. 26.) The reaſon of which is very evident. For a *lye* ſtanding ſingly, is *Breach of Truth*; and joyn'd to witneſſe, is *Breach of Juſtice*; and referring to *Neighbour*, is *Breach of Charity*. And by the
Breach

* *Jam.* 3. 6.

Breach of all three, down goes Religion. If it is flatly contumelious, (or but by way of obtrusion,) it is not nakedly a lye, but an arrant slander; which, if maliciously committed, and so committed by a Person whose knowledge is great, and his Calling sacred, makes the Top of that Ladder, whereupon so many thousands have climb'd to Ruin.

VI.

Now for the Cure of this in some, and for the Prevention of it in others, presse we our selves to an Improvement of the next observable in the Text. For the Apostles, being fill'd with the holy Ghost, did not only begin to speak, and to speak with Tongues, but *inquit ydiorum*, with other Tongues. I mean not only in the literal, but moral sense of that word. For St. Peter who had spoken with a Tongue of Tergiversation, by denying and forswearing his master Christ, did now at last begin to speak with another Tongue; a Tongue that honour'd him, and own'd him, and preach't him up to * every Creature. This alone was the change that enrich't his mouth. Not his wonderful Ability to speak in all sorts of Language, but his Preaching of the Gospell in every one. Many Gracelesse men have Tongues wherewith they speak as they are prompted by learned

Math. 16. 15.

learned Heads, But His was prompted by an honest and Zealous Heart too. There are that come to the *University*, who without either *study*, or *Inspiration*, do learn to speak with other *Tongues*; Yet I cannot say with more, much lesse with better, but with *Tongues* much worse than they did before. Nor is there any where so sad, and so deplorable a Spectacle, as that which sometimes appears in this House of Prayer; when in the *solemnest Assembly* of all the Year, a Son of God shall be so transform'd into the absolute Guise of a Son of Belial, as to despise his own Soul, in the defiling of Himselfe and the House of God, by an applauded Defamation of his Superiours; by subjecting them to the Contumelies and Asperities of his Tongue, which is not only the * unruliest, but in that case also, the * filthiest member of his Body. In such a place as this is, It were to be wish't that men would speak with other Tongues than those are; even with Tongues which may demonstrate, if not that they are fill'd, yet at least that they are Season'd, and not quite void of the Holy Ghost. And here I cannot, I dare not forbear to say, (to as many as fear God, and are afraid to fear men in this Congregation,) That

* Jam. 3. 8.
Ibid. v. 6.

That when a *Cato* shall have been able to keep a *Zanie* more in awe on a *Heathen Theatre*, than many *Doctors* now can in a *Christian Church*; when under one and the same *Roof*, *Dagon* is coupl'd with the *Ark*, *Jehovah* with *Mercury*, The *Pulpit* with the *Stage*, and *Divinity* with *Prophaneness*; It will become as many of us, as are not only *Followers*, but *Embassadours* of *Christ*, even to imitate his Example, who beat the *Hucksters* out of the *Temple*, by our well meant *Indeavours* to whip the *Scoffers* out of the *Church*. And if He used a *Rod* of *Cords*, well may we use one of *Scorpions*. Because *Prophanesse* in a *Christian* is very much worse than in a *Jew*; and This withall a worse *Prophanesse*. Such scandalous *Sins* as are but *chargable* to others, are in reason to be *punish't* with greater *pungency* in *Us*; In as much as being *Priests*, we have received the *holy Ghost*; So that we *Sin*, when we *Sin*, against greater *Light*, and against greater *Obligations* to cease from *Sinning*. We do the *Devil* greater *Service* by the *Impurity* of our *Lives*, than we can possibly do *God* by our *purest Doctrins*. When *secular Jews* were mutineers against the *King* and the *Priest*, (for *Moses* and *Aaron* were nothing else,) *God Almighty*

was

was so patient, as to punish them by Degrees. But when *Corah* and the rest of the *holy Tribe* began to speak against their Governours, the *Earth* could no longer indure to *bear* them; The *Heavens* could no longer indure their *sight*; and *Hell* could no longer sustain their *Absence*. Then let all of *this Place*, which was intended by God and our pious Founders, for a Nursery of *Vertue*, as well as *Learning*, *addict Themselves*, and *prevail with others*, to speak henceforward with *other Tongues* than they were wont. Let them that have spoken either with *wanton*, or *slanderous Tongues*, now speak with *Tongues* that are *modest*, and *void of malice*. For if *Luther*, and *Melancthon*, who were men of *great Learning*, and *Academically bred*, were yet provo'kt into an *Enmity* to *publick Academies* and *Schools*, meerly in hatred to the *Corruptions* continuing in them *uncontroul'd*; How much more will *They* be tempted to greater *Enmity* than others, who cannot distinguish the *Abuse* from the *use* of Things? we know that many Persons of Honour do send their Sons to this place, not to learn a *little Logick* with a great measure of *Prophanesse*, and so to go the *more Learnedly*, not the *lesse surely* to destruction; not to *Swear* or

U u

talk

Nonne Melancthon aliquando damnavit Scholas publicas? nonne Lutherum totam Philosophiam Aristotelicam vocavit Diabolicam? nonne idem scripsit omnes scientias speculativas esse peccata, &c. Erasmi. Epist. 59. p. 2127.

talk *loosely* in Greek and Latin, (for of *that* there is enough in their *Mother Tongue*,) But to speak *modestly*, and *fully*, and (without disparagement be it spoken,) *religiously* too upon all occasions; to gather *Siens* as well as *Fruit* from the *Tree of knowledge*, and *ingraft* them into the *stock* of the *Tree of Life*. The University can make us but *learned Fools*, (as *Petrarch* word's it,) in case we speak only with *other Tongues*, and not as *the Spirit* does give us utterance.

VII.

Which to the end that we may do, we are to speak of *such things*, as the Spirit can delight to *assist* us in. The *Apostles themselves*, in their *common Talk*, had but an usual and *common Assistance* too; which yet may be called not improperly *the Assistance of the Spirit*. But when the *Assistance* was *extraordinary*, Then they could speak of nothing lower, than of *the glorious and wonderful works of God*, (v. 12.) That indeed should be the subject of all our publick Discourses and Undertakings. Not a pitiful ostentation of a little unsanctified *Wit*, or *Learning*; not a deplorable *Ability* to speak of *things Sacred* like a *Buffon*, to purchase the lamentable Repute of being a *Drolling Ecclesiastick*, by being
ingeni-

ingeniously Scurrilous, and very pleasantly prophane; Things expressed in Holy Writ by * foolish Talking and jesting, μαθηλογία & ὑπερηφανία, which are both branded in the same stile, with Fornication, and uncleannesse, and other things not to be nam'd, by reason of which (saith the Apostle) the wrath of God cometh upon the Children of Disobedience. No, In all our solemn meetings, especially Then when we tread in God's Courts, we ought to speak διακονῶν, so as not to disgrace, but adorn the Gospel. We must use all our Learning, and Elocution (if we have any,) as the Apostles here did their miraculous gift of Tongues; not to gratifie the Itch of ungracious men, but to trumpet out the wonderfull works of God. That they who cannot indure to think we can be eminently worthy, may yet be forced to confesse we are serious Christians. And since St. James is very positive, that he who offendeth not in word is a perfect man, let us contend and reach forth towards this perfection; still endeavouring to to speak with the best Tongues we have, if not as men fill'd with the holy Ghost, yet at least like them that speak as the Spirit gives them utterance. That so when other mens Tongues shall be employ'd in crying out for a Drop of water, im-

Eph. 5. 3, 4, 6.

portuning the mountains to fall upon them, (to hide them from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb,) Our Tongues may joyn in Consort with the divine Choir of Angels; with the Congregation of the first-Born whose names are written in heaven; and with the Soules of just men made perfect; Singing Hosannas, and Hallelujas, to him that sitteth upon the Throne, and unto the Lamb for ever more.

F I N I S.

The Primitive Rule of Reformation:

Delivered in a

SERMON

BEFORE

His MAIESTY at WHITEHALL,

Feb: 1. 1662.

IN

Vindication of Our CHURCH

Against the

NOVELTIES of ROME.

Published by His Majesties special Command.

The Ninth Edition.

X

7th Edition of the CHURCH

The Church of England

TO THE
High and Mighty Monarch
Charles the II.

By the Grace of God, KING of
Great Britain, France, and Ireland,
Defender of the Faith.

Most Gracious and Dread Sovereign,



*That which never had been ex-
pos'd unto a wittily-mista-
king and crooked world,
but in a dutiful submission
to Your Command; may at least for This,
if for no other reason, be justly offer'd to
Your Protection. And this is don with
a steady, though humble confidence of
successe; because THE DEFENDER
OF THE FAITH * which was once
deliver'd unto the Saints, cannot pos-
sibly chuse but be so to Him, who does ear-
nestly*

** Jude 3.*

The Epistle Dedicatory.

Jude 2.3.

neſtly contend *for the very ſame, be-
cauſe for no other Faith than That*
which was from the Beginning. *If*
for This I have contended with as much
earnestneſs from the Pulpit, as The
Romanists from the Presse do contend
*againſt it; I have not only the * Exhor-*
tation and Authority of a Text, but the
Exigence of the Time to excuse me in it.

Now as the Romans in the Time of
the ſecond Punick VVar, could not
think of a fitter way for the driving of
Hannibal out of Italy, than Scipio's
marching with an Army out of Italy into
Afrique, giving Hannibal a Neceſſity
to go from Rome, for the raiſing of the
Siege which was laid to Carthage; So
could I not think of a fitter Courſe to diſ-
appoint the Pontificians in their At-
tempts on Our Church, than thus by ma-
king it their Task to view the Infirmities
of

The Epistle Dedicatory.

of their Own. To which effect I was excited to spend my self, and to be spent, (If I may speak in the phrase of our Great Apostle,) not from an arrogant Opinion of any sufficiency in my self, (who am one of the Least among the Regular Sons of the Church of England,) But as relying on the sufficiency of the Cause I took in hand, & especially on the Help of the All-sufficient, who often loves to make use of the weakest Instruments, to effect the bringing down of the strongest Holds.

*I suppose my Discourse, however innocent in it self, will yet be likely to meet with many, not onely learned, and subtil, but Restless enemies; Men of pleasant Insinuations, and very plausible Snares; nay, such as are apt (where they have Power) to * confute their Opponents by Fire and Faggot. But when I consider how well my Margin does lend Protection*

²Cor. 12. 15.

¹Cor. 1. 27.

¹Cor. 10. 4.

* Eo sanè loco
Hereses sunt, ut
non tam arte
& Industriâ,
quàm Alexan-
dri gladio, earum
Gordius
Nodus dissolvi
posse, quasique
Herculis clavâ
seriendâ, quàm
Apollinis Lyrà
mitigandâ vi-
deantur, Staple-
ton. in Epist. De-
dic. operis de
Justif. sub finem.

The Epistle Dedicatory.

on to my Text, (for I reckon that my Citations, which I could not with Prudence represent out of a Pulpit, are the usefullest part of my whole Performance, because the Evidence and Warrant of all the rest;) I cannot fearfully apprehend, what Wit or Language (or ill us'd Learning) can do against it, so far forth as it is arm'd with Notoriety of Fact in its Vindication; and hath the published Confessions of those their Ablest Hyperaspistæ, who cannot certainly by them of their own perswasion, with honor, or safety, be contradicted.

If they are guilty in their Writings, it is rather their own, than their Readers Fault; Nor is it their Readers, but Their misfortune, if they are found So to be by their own Concessions. Nor can they rationally be angry at their Reader's Necessity to believe them; especially

The Epistle Dedicatory.

*ally when they write with so becoming a proof of Impartiality, as that by which they asperse and accuse Themselves. If it finally shall appear, They are * condemn'd out of their mouthes, (as Goliath's Head was cut off by David, not with David's, but with Goliath's own Sword,) and that I am not so severe in taking Notice of their Confessions, as They have been unto Themselves in the Printing of them, (for I cannot be said to have revealed any secrets, by meerly shewing before the Sun, what They have sent into the Light,) I think, however They may have Appetite, They cannot have Reason to complain.*

I have intreated of many Subjects within the Compass of an hour, on each of which it would be easie to spend a year. But I have spoken most at large of the Supremacy of the Pope; as well because it

⁴ Luke 19.22.

¹ Sam. 17.51.

The Epistle Dedicatory.

*is a Point wherein the Honor and Safety of Your Majesties Dominions are most concern'd, as because it is the chief, if not only Hinge, (I have * Bellarmine's assertion for what I say,) on which does hang the whole stress of the Papal Fabrick.*

* Etenim de quâ re agitur cum de Primatu Pontificis agitur? brevissimè dicam, de Summâ rei Christianæ, id enim quaeritur, debetne Ecclesia diutius consistere, an verò dissolvi, & concidere. Bellarm. in Præf. ad libros de Sum. Pontif. Tom. 1. p. 586. Edit. Ingolstadt. 1590.

If herein, as I have obey'd, I shall also be found to have serv'd Your Majesty, The sole discharge of my Duty will be abundantly my Reward; because I am not more by Conscience and Obligation of Gratitude, than by the Voluntary Bent and Inclination of my Soul,

Your Majesties most devoted and most Dutiful
Subject and Chaplain,

THOMAS PIERCE.



MATTH. XIX. 8.

'Ασ' ἀρχῆς οὐκ ἔστιν ἔστω.

But from the beginning it was not so.



Here are but very few things either so little, or so great, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

First for *Art*; Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be

Y y

writ

Exod. 35. 30,
34.

writ by *Zoroastres*, any Relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the Theopneust *Aboliab*, would at least for the honor of being reckon'd to be the *first*, be also reckon'd to be the *best* of any Antiquarie's *Keimelia*.

And as it is in the Things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet they travel for their *Original*, no farther back then the *siege* of *Troy*. Whereas the *Arcadians* derive their *Pedigree* even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the Judgment of * *Visodorus* the *Siceleote*) hath better pretensions than any other, yet the *Barbarians* as well as *Greeks* have still affected a *Primogeniture*. Nay so far has this *Ambition* transported some, that they will needs have been begun from *before* the *Protoplast*, as it were *itching* to be as old as the *Fulian period*, 764 years before the beginning of the *World*. Thus *Antiquity* hath been courted in *Art* and *Nature*.

If in the third place we come to *Politie*, we shall find *Customs* gaining *Reverence* from the
sole

* Περὶ τῶ
βίῃ ἡγῶν γένους
ἀρχαὶ ὁμιτοῦ
ἢ μόνον ἀμφοῖς
βητῶσιν Ἐλ-
λῶν, ἀλλὰ καὶ
πολλοὶ καὶ βαρ-
βάρων ἐκ τού-
τῳ ὁμιτοῦ καὶ
πρώτους καὶ ἀν-
δράπων λίγῶν
σι. *Diodo. Sic.*
lib. 1. p. 6.
Edit. H. Ste.
1559.

sole merit of their *Duration*. And as a *Custom* by meer *Continuance* does wear it self into a *Law*; so the more aged a *Law* is grown, the lesse 'tis liable to a *Repeal*; by how much the more it is *stricken in years*, by so much the less it is *decrepit*: And that for this reason, because the longer it endures, the more it inclines to its perfection; that is to say, its *immortality*.

Last of all for *Religion*, the Case is clear out of *Tertullian*. *Id verius quod prius, id prius quod ab initio*. That Religion was the truest, which was the first; and that the first, which was from the beginning. . And as *He* against *Marcion*, so *Justin Martyr* against the *Grecians*, did prove the Divinity of the *Pentateuch* from the Antiquity of its writer. The *Jewes* enjoy'd the first *Lawgiver* † by the Confession of the *Gentiles*. *Moses* preached the God of *Abraham*, whilst *Thales Milesius* was yet unborn. Nor was it a thing to be imagin'd, that God should suffer the Devil to have a *Chappell* in the world, before himself had any *Church*. And thence * *Vincen-tius Lirinensis*, to prove the Truth of any *Do-ctrine*, or the *Legality* of a *Practice*, does argue the Case from a *Threesfold Topick*; The *Univer-sality*, the *Consent*, and the *Antiquity* of a *Tradi-tion*.

Y y 2

Which

Tertul. adversus Marcion. l. 4. c. 5. p. 406. Edit. Pamel. 1597.

† Ἰσολλῶ ἑρμ. βύτου θ' ἡ γὰρ ἐν ὁ αὐτῶν ἡμῶν Διδάσκει- λῶ Μωϋσῆ, ὡς διδάσκει ὁ αὐτῶν αἰ πρῶτον ἑρμ. ἰστορίαν.

Just. Mart. in παρὰ. σελ.

* *Enchir. p. 9. Edit. Lutet. 1615.*

* *Id teneamus quod ubique, quod semper, quod ab omnibus creditum est: quod ita demum si se- quamur Univer-saliter, Anti-quitatem, Con-sensionem. Vinc. Lir. adv. Hæret. c. 3. per tot.*

Math. 5. 31, 32.

Which Rule if we apply unto the *scope* of *this Text*, as it stands in relation unto the *Context*, we shall have *more* to say for it, than for most *Constitutions*, *divine*, or *human*. For That of *Marriage* is almost as old as *Nature*. There was no sooner *one man*, but *God* divided him into *two*; And then no sooner were there *two*, but he united them into *one*. This is That *sacred Institution* which was made with *Mankind* in a state of *Innocence*; the very *Ground* and *Foundation* of all both *sacred* and *civil Government*. It was by sending back the *Pharisees* to the most venerable *Antiquity*, that our Lord here asserted the *Law* of *wedlock*, against the old *Custom* of their *Divorce*. Whilst they had made themselves *drunk* with their *muddy streams*, He directed them to the *Fountain*, to drink themselves into *sobriety*. They insisted altogether on the *Mosaical Dispensation*; But He endeavour'd to reform them by the most *Primitive Institution*. They alledged a *Custom*, but He a *Law*. They a *Permission*, and that from *Moses*; But He a *Precept*, and that from *God*. They did reckon from *afarr off*, But not, as He, from the *Beginning*.

In

In that one Question of the Pharisees, * *Why* did Moses command us to give her a writing of Divorce, and to put her away? they put a Fallacy upon Christ, call'd *Plurium Interrogationum*. For Moses onely Permitted them to put her away; but Commanded them (if they did) to give her a writing of Divorce. And accordingly their Fallacy is detected by Christ in his Answer to them. Moses (did not command, but meerly)

* Verse 7.

* suffer'd you in your Custom of making unjustifiable Divorcements. *Enimvero*, he permitted, that is to say, he did not punish it; not allowing it as good, but winking at it as the lesser of two great evils. He suffer'd it to be safe in *foro Soli*; could not secure you from the Guilt, for which ye must answer in *foro Poli*. And why did he suffer, what he could not approve? Not for the softness of your heads, which made you ignorant of your Duties; but for the hardness of your hearts, which made you resolute not to do them: ye were so barbarous and brutish upon every slight Cause, (or Occasion rather,) that if ye might not put her away, ye would use her worse. Ye would many times beat, and sometimes murder, sometimes bury her alive, by bringing another into her

* Verse 8.

her Bed. So that the *Liberty of Divorce*, however a *poysen* in it self, was (through the hardness of your hearts) permitted to you for an *Antidote*. But from the beginning it was not so. And ye must put a wide difference betwixt an *Indulgence of Man*, and a *Law of God*. To state the controversie aright, ye must compare the first Precept with your customary Practice; not reckoning as far as from *Moses* onely, but as far as from *Adam* too; ye must not onely look forwards, from the year of the Creation 2400. but also backwards from thence, unto the year of the Creation. The way to understand the *Husband's Duty* towards the *Wife*, (and so to Reform, as not to Innovate,) is to consider the words of God when he made the *Wife* out of the *Husband*. For * *He that made them at the beginning made them Male and Female*, and said, † *For this cause shall a man leave Father, and Mother, and shall cleave unto his Wife, and they twain shall be one Flesh*. What therefore God hath joyn'd together, let not man put asunder. The Antecedent command was from God the Father; the command in the sequel from God the Son. And though the Practice of the *Fewes* had been contrariant to them both, by a Prescription almost

* Gen. 1. 27.

Matth. 19. 4.

† Gen. 2. 24.

Matth. 19. 5.

most as old as two thousand years; yet as old as it was, 'twas but an overgrown Innovation. For *ἀπὸ ἀρχῆς ἡ πόλις ἔστω*, from the beginning it was not so.

Thus our Saviour being sent to Reform the *Jewes*, made known the Rule of his Reformation. And the Lesson which it affords us is (in my poor judgment) of great Importance For when the Doctrine or Discipline of our Church established here in England shall be attempted by the Corruptions of Modern *Pharisees, who shall assert against us, (as these here did against our Saviour,) either their forreign Superstitions, (to say no worse,) or their domestick Profanations, (to say no more,) we cannot better deal with Them, than as our Saviour here dealt with the ancient Pharisees; that is, we cannot better put them to shame and silence, than by demonstrating the Novelty and base extraction of Their Pretensions, whilst we evince at the same instant the Sacred Antiquity of our own. When they obtrude their Revelations, or teach for Doctrines of God the meer commandments of men, we must aske them every one, how they read in the beginning. We may not draw out of their Ditches, be the Currents never so long, whilst we

*Romana Ecclesia se non tam matrem exhibet aliis quam Novercam. Sedent in ea Scribae & Pharisei, &c. Johan. Sarisburiensis (ad Papam Hadrianum 4.) in Polycrat. l. 6. c. 24.

we have *waters* of our *own* of a nobler *Taste*, which we can easily trace back to the *crystal Spring*.

And first of all it concern's us to marke the *Emphasis*, which our *Ancient of dayes* thought fit to put on the *Beginning*; that no *inferior Antiquity* may be in danger to deceive us. For there is hardly any *Heresie* or *Usurpation* in the Church, which may not truly pretend to some *great Antiquity*, though not so old as the *Old man*, much lesse as the *Old Serpent*. ^a The *Disciplinarians* may fetch *theirs* from as far as the Heretick *Aërius*; who wanting merit to advance him from a *Presbyter* to a *Bishop*, wanted not *arrogance* and *envy* to lessen the *Bishop* into a *Presbyter*. But *His* Antiquity is a *Junior*, as well to that of the *Anabaptists*, as to that of the *Socinians*. For the ^b *Anabaptists* may boast they are as old as *Agrippinus*; and the ^c *Socinians* as *Sabellius*. The ^d *Solidists* and *Antinomians* are come as far as from *Eunomius*. The ^e *Ranters* from *Carpocrates*. The ^f *Millenaries* from *Papias*. The *Irrespective* (g) *Reprobatarians* from *Simon Magus*, and the *Manichees*. The *Pontificians* (like the *Mahumetans*) have such a *Rhapsody* of Religion,

a

(a) Epiph. Her.
75. p. 904. Tom.
1. Ed. Petav.
August. de Hæ.
res. Tom. 5.
pag. 25. Edit.
Basilæ 542.

(b) August.
contra Donat.
Tom. 7. l. 2. p.
396. Edit. Basil.

(c) Epiph. Her.
6. 2. p. 513.

(d) August. Tom.
6. Hæ. 54 p. 25.
Edit. Basilæ 542.

(e) Iren. lib. 1.
cap. 24. p. 79.
Excus. 1570.

(f) Euseb. l. 3. c.
33. p. 80. Colon.
Allobrogum
1612.

(g) Iren. l. 1.
cap. 10. p. 48. &c.
Epiph. Her. 66.
pag. 617. Id. de
duobus principiis
pag. 625. 642.
676.

a Religion so compounded of several Errors and Corruptions, (which yet are blended with many Doctrines most sound, and Orthodox,) that to find out the age of their several Ingredients, it will be necessary to rake into several Times too.

THe great Palladium of the Conclave, the famous point of Infallibility, (which if you take away from them, down goes their Troy, it being absolutely impossible that the learned Members of such a Church should glibly swallow so many Errors, unless by swallowing this first, *That she cannot Erre;*) I say, the point of Infallibility (which is a very old Article of their very new Creed, a Creed not perfected by its Composers, until the Council at Trent,) we cannot better derive than from the Scholars of (a) *Marcus in Irenaus*, or from the Gnosticks in (b) *Epiphanius*. They had their Purgatory from (c) *Origen*, (one of the best indeed in one kind, but in another one of the

(a) *Iren. Adv.*
Hæret. l. 1. c. 9.
p. 44. &c. Ed.
Basil. p. 25.
(b) — *Kal Xei-*
σεν οὐτος ὁ κα-
ταβάπτει, ὃς
ἐξηγῶντα τῷ
ἀποστόλῳ κα-
τέω ὁ γνῶσιν,
Epiph. Tom. 1.
l. 1. Hæret. 26.

p. 91. *Πουδὸν μὲν ὁ γνῶσις ἰσχυρὸς ἀνέμασται, αὐτὸς δὲ ἡς γνῶσιν, καὶ τὰ γνῶσιν ἐκδιδόντες ὁ γνῶσιν.*
Idem ibid. Hæret. 27. p. 102. (c) Note, That Bellarmine having boasted (*Lib. 1. de Purgatorio, c. 11.*
p. 184. *E. it. Ingolst. ed. A.D. 1590.*) That all the Antients, both Greek and Latine, from the very
time of the Apostles, did constantly affirm the doctrine of Purgatory, could not give an older in-
stance, than in *Origen*, and *Tertullian*, c. 6. (for *S. Clement*, and *S. Dennis* are both supposititious,
and therefore reckon'd as good as none,) but by recourse unto the Heathens, c. 2. & 7. p. 1778.
1824.

(d) Hoc etiam
Paracletus (i.e.
Montanus) fre-
 quentissime
 commendavit,
&c. Tert. de
Anima, cap. ult.
 See *Bellarmino*
 contradicted by
 the *Romanists*
 themselves.
E. G. Rossen.
contr. Lutherum,
art. 18. fol. 111.
&c. Antwerp.
1523. Polydor.
Virg. Inv. Rer.
lib. 8. c. 1. p. 84.
Edit. Basil.
1520. Suarez
in Aquin. par. 3.
q. 59. art. 6.
Disp. 52. §. 2.
Mogunt. 1604.
p. 625. 1.
Thomas ex Al-
bino East. Saxo-
rum de Medio
Animarum statu,
per totum libr.
speciatim De-
ment. 9. p. 369,
*370, 371. * Bel-*
larm. ubi supra,
p. 1840.

worst of our antient Writers; not onely an *He-
 retick*, but an *Herefiarcha*,) or at the farthest
 from *Tertullian*, who had it from no better
 Authour, than the (d) *Arch-Heretick Montanus*.
 Nor does *Bellarmino* mend the matter, by de-
 riving it as far as from *Virgil's Æneid*, and
 from *Tully* in his Tale of the *Dream of Scipio*,
 and farther yet from *Plato's Gorgias*; unlesse
 he thinks that an *Heathen* is any whit fitter
 than an *Heretick*, to give Advantage to a point
 of the *Roman * Faith*. Their Denial of
Marriage to all that enter into the *Priesthood*,
 is dated by themselves but from Pope (e) *Ca-*
lixtus. Their (f) *Transubstantiation* is from
 the *Lateran Council*. Their (g) *Half-Communi-*
on is no older than since the times of *Aqui-*
nas; unlesse they will own it from the *Mani-*
chees, to give it the credit of more *Antiquity*.
 Their publick praying before the people in
 an unknown Tongue, may be fetcht indeed as
 far as from *Gregory the Great*. Their *Invoca-*

(e) *Liquet item, in orientali & occidentali Ecclesiâ, usque ad tempus prohibitionis à Calixto factæ,*
Sacerdotum conjugia licita fuisse. Maximil. 2. apud Thuan. l. 36. p. 305, 306.

(f) *Ante Lateranense Concilium Transubstantiatio non fuit dogma Fidei. Scor. in 4. Sent. Dist. 11. q. 3.*
 (g) *Negare non possumus, etiam in Ecclesiâ Latinâ fuisse usum utriusque speciei, & usque ad tem-*
pota S. Thomæ durasse. Vasq. in 3. Disp. 216. c. 3. n. 38.

tion

tion of Saints departed is no doubt an aged Error, though not so aged as they would have it for the gaining of honour to the *Invention*, because St *Austin* does (b) denie it to have been in his dayes. And (not to be endless in the beginning of such a limited Discourse, as must not presume to exceed an hour;) though in so fruitfull a field of matter, 'tis very difficult not to be endlesse;) The universal Superintendency or Supremacy of the Pope hath been a visible usurpation ever since *Boniface* the Third. And so our Adversaries of Rome have more to plead for Their Errours then all the rest, because the rest were but as Mushrooms in their severall times, soon starting up, and as soon cut down; whereas the Errours of Rome do enjoy the pretense of Duration too.

But touching each of those Errors, (I mean the Errors of their Practice, as well as Judgment,) we can say with our Saviour in his present Correction of the Pharisees, (whose Error was older and more authentick, that is, by *Moses* his permission had more appearance of Authority, and more to be pleaded in its excuse than those we find in the Church of Rome,) that from the beginning it was not so; and we

(b) *Suo loco & ordine homines Dei nominantur, non tamen à Sacerdote qui sacrificat invocantur. August. de Civitate Dei l. 22. c. 10. pag. 1355. Edit. Basil 1542.*
 (i) *Phocas irritus Cyriaco Episcopo Constantinopolitano, adjudicavit Titulum Oecumenici Pontifici Romæ non soli. Baroniæ ad A.C. 606. p. 198.*

care not whence they come, unlesse they come from the *Beginning*.

Indeed in matters of meer *Indifference* which are brought into the *Government* or outward *Discipline* of the Church, every Church has the Liberty to make her own *Constitutions*; not asking leave of her *Sisters*, much lesse her *Children*; onely they must not be reputed as things without which there is no *Salvation*, nor be obruded upon the People amongst the *Articles* of their *Faith*. We are to look upon nothing so, but as it comes to us from the *Beginning*.

And this has ever been the *Rule* (I mean the warrantable Rule) whereby to improve or reform a Church. When *Esdras* was intent on the re-building of the *Temple*, he sent not to *Ephefus*, much lesse to *Rome*; he did not imitate *Diana's Temple*, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourse for a *Temple*, to that of *Solomon*, and for a *Ritual*, to that of *Moses*, as having both been precribed by *God himself*. And yet we know the Prophet *Haggai* made the people steep their *Foy* in a shower of *Tears*, by representing how much the *Copy* had faln short of the *Original*.

nal. The holy Prophets in the Old Testament, shewing the way to a Reformation, advis'd the Princes and the people to ask after the old paths, and walk therein, as being the only good way for the finding of rest unto their soules, Jer. 6. 16. The Prophet *Isaiah* sought to regulate what was amisse amongst the *Jewes*, by bidding them have recourse unto the Law and the Testimony: should not a people seek unto their God? If any speak not according to this word, it is because there is no light in them, *Ila.* 8. 19, 20. And accordingly their Kings, who took a care to reform abuses, are in this solemn style commended for it, That they walked in the wayes of their Father *David*; that is, reform'd what was amiss by what had been from the Beginning. So *St. Paul* in the New Testament, setting right what was crooked about the Supper of the Lord in the Church of *Corinth*, laid his line to that Rule which he was sure he had receiv'd from the Lord Himself, *1 Cor.* 11. 23. And thus our Saviour in my Text, finding the *Pharisees* very fond of a vitious practice, which supported it self by an old Tradition, and had something of *Moses* to give it countenance in the world, (though indeed no more than a bare permission,)

permission;) could not think of a better way to make them *sensible* of their *Error*, (and such an *Error* as was their *Sin* too,) than by shewing them the great and important difference, betwixt an *Old*, and a *Primitive* Custom; and that however their *breach* of *Wedlock* had been without check from the *daies* of *yore*, yet 'twas for *This* to be *reform'd*, that 'twas not *so* from the *Beginning*.

In a most dutifull conformity to which example, our Reformers here in England (of happy memory) having discover'd in every part of the Church of Rome, not onely horrible Corruptions in point of *Practice*, but hideous Errors in point of *Doctrine*, and that in matters of *Faith* too, (as I shall find an occasion to shew anon;) and having found by what degrees the several Errors and Corruptions were slyly brought into the Church, as well as the several times and seasons wherein the *Novelties* received their birth and breeding; and presently after taking notice, that in the Council of Trent the Roman Partisans were not afraid to make a *New Articles of Faith*, whilst the *Sacrifice of the Mass*, the *Doctrine of Purgatory*, the *Invocation of Saints*,

(a) Vide Concil. Trident.
Sess. 13. Can. 23
Sess. 21. Can. 1,
23. Sess. 22.
Can. 3, 5, 6, 8, 9.
Sess. 23. Can. 1,
4, 5, 6, 8, 9. Sess.
25. &c. quam
confer cum Bulla
Pii Quarti.
Edit. Bin. pag.
444. Tom. 9.

Saints, the Worship of *Images*, and the like, were commanded to be embraced under pain of damnation, (as it were in contempt of the *Apostles* denuntiation, Gal. 1. 8. by which that practice of those *Conspirators* made them liable to a curse,) and farther yet, that in the Canon of the Fourth Session of that Council, the *Roman Church* was made to differ as well from her ancient and purer self, as from all other Churches besides her self, in that there were many meerly human (I do not say profane) Writings, and many unwritten Traditions also, not only decreed to be of ^bequal Authority with the Scriptures, but with the addition of an * *Anathema* to all that should not so receive them: This (I say) being consider'd and laid to heart by our Reformers, (by our Kings, and our Clergy, and *Laiety* too, met together in their greatest both Ecclesiastical and Civil Councils,) they did not consult with flesh and blood, or expect the Court of Rome should become their Physician, which was indeed their great Disease; but having recourse unto the Scriptures and Primitive Fathers of the Church, they consulted those Oracles how things stood from the Beginning: and only separating from Them, whom

(b) Nec non ipsas Traditiones, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à Spiritu Sancto dictatas. pari pietatis affectu ac reverentia suscipit ac veneratur (hæc Sancta Synodus.) Trident. Conc. Sess. 4. sub Paulo 3. Bin. Tom. 9. d. 354.

* Siquis libros ipsos integros, — pro sacris & Canonici non susceperit, & Traditiones prædictas sciens contempserit, Anathema sit, ib.

whom they found to have been *Separatists* from the *primitive Church*; they *Therefore* made a *Secession*, that they might not partake of the *Roman Schism*. And whilst they made a *Secession* for fear of *Schism*; (which by no other practice could be avoided,) they studiously kept to the *Golden mean*; neither *destroying* the *Body* out of *hatred* to the *ulcers* with which 'twas spread, nor yet *retaining* any *ulcer* in a *passionate dotage* upon the *Body*.

One *remarkable Infirmary* it is obvious to observe in the *Papish Writers*: they ever complain we have *left* their *Church*; but never shew us that *lōta*, as to which we have left the *Word of God*, or the *Apostles*, or the *yet-uncorrupted and primitive Church*, or the *Four first General Councils*. We are so zealous for *Antiquity*, (provided it be but *Antique Enough*;) that we never have despised a *meer Tradition*, which we could *track* by *sure footsteps* from as far as the times of the *purest Christians*. But this is still their *childish fallacy*, (be it spoken to the shame of their greatest *Giants* in *Dispute*, who still *vouchsafe* to be guilty of it,) that they confidently shut up the *Church* in *Rome*, as their *Seniors* the *Donatists* once did in *Africk*; and
please

please to call it the *Catholick Church*, not formally, but *causally*, (saith Cardinal Peron,) because forsooth *That Particular* doth infuse *universality* into all other Churches besides it self. The learned Cardinal forgetting, (which is often the effect of his very good memory,) that the preaching of Christ was to begin at *Jerusalem*. So it was in the Prophecie, (*Isa. 2. 3. Mic. 4. 2.*) and so in the completion, (*Luke 24. 47.*) Nor was it *Rome*, but *Antioch*, in which the Disciples were first call'd *Christians*, (*Acts 11. 26.*) At *Antioch* therefore there was a Church, before St Peter went thence to *Rome*. Nay 'tis expressly affirm'd by (c) *Gildas*, (an Author very much revered by the *Romanists themselves*;) that Christianity was in *Britain* in the latter time of *Tiberius Caesar*; some while after whose death, 'tis known that St Peter remain'd in *Fewry*. So that *Rome* which pretends to be a *Mother*, can be no more (at the best) then a *Sister-Church*, and not the *eldest Sister* neither.

Neglecting therefore the pretended *universality* of the *Roman* (that is to say, of a *Particular*) Church; let us compare her *Innovations* with what we find from the *Beginning*.

A a a

For

(a) Μῆτηρ ἡ καὶ
οὐκ ἔστι Ἐκ-
κλησία, &c.
Theod. Hist.
Eccles. lib. 5.
cap. 9. Concil.
Constantinop.
apud Baronium
ad A. D. 382.
suffragatur.

(b) Τὸ ἀσπεί-
λαιον τὸ διὰ τὴν
ἐκείνην ἀπὸ τοῦ
ἐκείνου, &c.
apud Chryso-
stomum ad Populum
Antiochen.
Hom. 3. Tom.
6. Ed. Aton. p.
474.

(c) Tempore
ut scimus summo
Tiberii Caesaris
absque ulla im-
pedimento
radios suos in-
dulget, id est
præcepta sua
christus. Gildas
in Epist. de
Excid. Brit.
Sect. 6. p. 1009.
Edit. Basil.
1555.

For *This* I take to be the *fittest* and the most *profitable Use*, that we can make of the subject we have in hand.

And first, consider we the *Supremacy*, or *Universal Pastorship* of her *Popes*: which is indeed a very *old*, and somewhat a *prosperous Usurpation*; an *Usurpation* which took its rise from more than a *thousand* years ago. But then, besides that it was *sold* by the Emperour (a) *Phocas*, at once an (b) *Heretick*, and a *Regicide*, the *Devillish Murderer of Mauritius*, (who was the *Eikav Bapheia*, the *Royal Image* or *Type* of our late *Royal Martyr* of *Sacred Memory*;) I say, besides that it was *sold* by the most execrable *Phocas*, that is to say, by the *greatest Villain in the world*, excepting *Cromwell*, and *Pontius Pilate*; and besides that it was *sold* to ambitious *Boniface the Third*, whose *vile compliance* with that *Phocas* was the *bribe* or *price* with which he *bought* it; and besides that it was *don*, not out of *reverence* to the *Pope*, but in (c) *displeasure* to *Cyriacus* of *Constantinople*, who (from *John* (d) his *Predecessor*) *usurpt* the *Title* of *Universal*, before any *Pope* had *pretended* to it; I say, *besides*, or *without* all this, it is sufficient for us to say, what

(a) De Phoca
calitus est di-
ctum, Χείρνα
ἡ Χούρη περὶ
ἡ καὶ τὸν
ἐκ τοῦ κέντρων ἐν
τῇ πόλει, &c.
Cedrenus, p.

334.
(b) Οἰνοβα-
ρής, αἰμοχαρής,
ἀσυμπαθής,
δεισιδής ὁ
τετάρτος, ὁ ἄρτος.
Τικτός. Idem.

p. 332.
Vide Testimo-
nia Anastasii, &
pauli Diaconi;
apud Baron. ad
A.C. 606. p.

198.

(c) Phocas ira-
tus Cyriaco, E-
piscopo Con-
stantinopolita-
no adjudicavit
Titulum Oecu-
menici Pontifici
Romano. Baron
Annal. ad A.
Ch. 606.

(d) Johannes
Constantinopoli-
tanus sese hinc
effersens, se ubi-
que Oecumeni-
cum Patriar-
cham nominavit.
Idem ad A.C.
595. Tom 8. p.
3. & 84.

what our Saviour here said to the ancient Pharisees, *That from the beginning it was not so.* For looking back to the *Beginning*, We find *The Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apostles of the Lamb.* (Rev. 21. 14.) Paul was equal at least to Peter, when he withstood him to the face, and rebuked him in publick for his *Disimulation.* (Gal. 2. 11, 12, 13, 14.) Nay St Peter himself, (as well as James and John, who were his Peers,) although he seemed to be a Pillar, yet perceiving the Grace that was given to Paul, gave to Barnabas and Paul the right hand of Fellowship. (Gal. 2. 9.) And reason good: For St Peter was but One of the many Apostles of the *Jewes*; whereas St Paul was much more, the great Apostle of the *Gentiles*, to whom the *Jewes* were no more than as a River to an Ocean. Saint Peter was commanded, not to *fleece*, but to * *feed the flock*: Nor was it ever once known that he did lord it over Gods heritage, which himself had so strictly forbid to others, 1 Pet. 5. 3. In deed a Primacy of Order may very easily be allow'd to the See of Rome: But for any One Bishop to affect over his Brethren a supremacy of Power, and Jurisdiction, is a most impu-

* John 21. 15,
16, 17.

(a) Cyprianus
ait pars omnes
inter se fuisse po-
testate Apostolor;
atque hoc idem
fuisse alios quod;
Petrus fuit. Tra.
Stat. 3. de Sim-
plicitate Præla-
torū (Ed. Colon
1544) p. 135.
(b) Si Auctori-
tas queritur,
Orbis major est
Urbe: ubicum-
que fuerit Epif-
copus, siue Rome,
siue Eugubii, siue
Constantinopoli,
siue Rhegii, siue
Alexandriæ,
siue Tani, ejus-
dem Meriti,
ejusdem est &
Sacerdotii, Po-
tentia Divitia-
rum, & Pauper-
tatis Humilitas
vel sublimiorem
vel inferiorem
Episcopum non
facit, Ceterum
omnes Apostolo-
rum successores
sunt, Hier. in Epi-
ad Evagrium,
(ex Edit. Basil.
1565.) p. 329.

siue Ex Edit. Paris & c. (c) Τὰ ἀρχαῖα ἐν κρείττεται τὰ ἐν Αἰγυπτίῳ, καὶ Λιβύῃ, καὶ Παντεπι-
λειῶν, καὶ ἐν Ἀλεξανδρίᾳ Ἐπίσκοποι πάντων τῶν ἐκ τῆς Ἀφρικῆς ἐκκλησιῶν καὶ τὰ ἐν τῇ Πα-
μῇ Ἐκκλησίᾳ τῶν συνθέσις ὄντων, ὁμοίως δὲ καὶ καὶ Ἀντιόχειας καὶ ἐν τῇ Ἀσίᾳ καὶ παρὰ τῶν
προσέλθοντων ἐκ τῆς Ἑλληνιστικῆς Concil. Nicæ. Can. 6. Ἐπεὶ δὲ συνάθεια καὶ ἐκείνη καὶ παρὰ τῶν
ἀρχαίων, καὶ ἐν τῇ Ἀσίᾳ Ἐπίσκοποι πᾶσι, ἔχοντες τὴν ἀρχὴν καὶ τὴν ἐξουσίαν, τῆς ἐκκλησίας
καὶ τῶν ἐκ τῆς συνθέσεως ἐκείνης. Ibid. Can. 7. Προσέλθοντες Ἀντιόχειας Ἐκκλησίας servari his
Canonibus præcipiuntur, eo pertinenti, (inquid Justellus,) ut Episcopus Antiochenus præferatur Me-
tropolitanis omnibus in Orientali Diocesi. Nihil Juris illi attributum in Cæteris Aethiopicis; olitanos,
præter Honorem Ordinis, non autem ut Metropolitanis omnes Diocesanos Orientis ab eo jure singu-
lari ordinarentur, ut Innocentii primi Epistola ad Alexandr. Episcopum asserere videtur, contra
mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A.D. 1661.

dent opposition both to the Letter and to the Sense of our Saviour's precept, (Mar. 10. 42, 43. 44.) Ye know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will be great among you, shall be your Minister; and whosoever of you will be the chiefest, shall be the servant of all.

That the Apostles were every one of equall power and authority, is the positive saying of (a) St Cyprian; *Pari consortio præditi & honoris & potestatis*. And St Ferome is as expresse, That (b) all Bishops, in all places, whether at Rome, or at Eugubium, at Constantinople, or at Rhegium, are of the very same merit, as to the quality of their Office, how much soever they may differ in point of Revenue or of Endowments. Nay, by the Canons of the Two first Generall Councils, (Nice, and Constantinople,) every (c) Patriarch and Bishop is appointed to

be chief in his proper *Diocese*; as the *Bishop* of *Rome* is the chief in *His*. And a strict (d) *injunction* it laid on all, (the *Bishop* of *Rome* not excepted,) that they presume not to meddle in any *Diocese* but their own. And the chief *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*, (e) but for being the two *Seats* of the two great *Empires*. Witness the famous *Canon* of the *General Council* at *Chalcedon*, (f) decreeing to the *Bishop* of *Constantinople* an equality of *Priviledges* with the *Bishop* of *Rome*; not for any other reason, than its having the good hap to be one of the two *Imperial Cities*. Nay, no longer ago before *Boniface* the Third, (who was the first *Bishop* of *Rome* that usurp'd the Title of *Univerfal*;) I say, no longer ago before *Him* than his next immediate Predecessor *Pope Gregory the Great*, (for I reckon *Sabinian* was but a *Cypher*.)

(d) Τὸς ὑπὲρ
Διοικήσεων Ἐκ-
κλησιῶν ἢ
ἑπαρχίας μὴ
ἐπιβαίνειν, μηδὲ
συγκρίνειν τὰς
Ἐκκλησίας:
ἀλλὰ καὶ τὸς
ἐκείνων, ὅτι μὴ
Ἀποστολικῶν
Ἐπιστολῶν τὰ
ἐν Ἀγίῳ Πνεύ-
ματι ὡς ὁμο-
μῆτιν τὸς δὲ
τῆς ἀνατολῆς
Ἐπιστολῶν ἢ
ἀνατολῶν μὴ-
ρίων διοικήσιν,
(ὁμοκαταστά-
τον τῶν ἐν τῇ
ἐκείνων τῆς καὶ
Νικαίας Πρε-
σβυτέρων καὶ Ἀπο-
στολικῶν Ἐκκλη-
σιῶν) καὶ τὸς ὅτι
Ἀσιατικῆς Διοι-
κήσεως Ἐπι-
σκόπος, τὰ καὶ
τῶν Ἀσιατικῶν
μὴν ὁμο-
μῆτιν, &c. Conci.
Constantinop.
Oecumen. 2.

Can. 2. Quid hic Canon sibi velit per [ὁμοκαταστάτον τῶν Πρεσβυτέρων καὶ Ἀποστολικῶν Ἐκκλησιῶν.]
Justellus explicat paulo superius ad Can. Conc. Nic. 6. nihil Juris nimirum Antiocheno attribu-
endum in ceteros Metropolitanos, præter Ordinem Honoris.

(e) Confer Justinian. Novel. Constit. 131. cap. 2. cum Canone 3. Concilii Constant.

(f) Καὶ δὲ τὸ ὅτι τῶν ἀποστολικῶν Ἐκκλησιῶν καὶ τῶν ἐκείνων ἐκείνων, οἱ Πατρι-
στές ἐκείνων ἀποστολικῶν τῶν Πρεσβυτέρων. Et paulo post — τὰ ἵσα Πρεσβυτέρων — ἀπέναντι τῶν καὶ
τῶν Ἐκκλησιῶν ἀπέναντι τῶν ἀποστολικῶν, καὶ βασιλικῶν καὶ συγκλήτων πνευματικῶν ἐκ-
κλησιῶν, καὶ ἵσα τῶν ἀποστολικῶν Πρεσβυτέρων τῶν ἀποστολικῶν βασιλικῶν Ἐκκλησιῶν, καὶ ἐν τῇ Ἐκκλησίᾳ
καὶ ἐν τῇ ἐκείνῃ μὴ ἀλλοιωτῶν τῶν γράμμεται, &c. Concil. Chalced. Can. penult.

the

(b) *Quis est iste qui contra Statuta Evangelica, contra Canonum Decreta, novum sibi usurpare nomen praesumit? — Novis & profanis vocabulis gloriantur.*

— Absit à cordibus Christianorum nomen illud Blasphemiae. Greg. Mag. l. 3. Epist. 32. ad Mauritium Augustum. p. 734.

(h) *Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur? Idem ad Constantiam Augustam. Ep. 34 p. 737. confer. l. 7. Epi. 69. Eusebio, aliisque, p. 902.*

(i) *Si unus Episcopus vocatur universalis, universa Ecclesia corrumpitur, l. 6 Ep. 24 p. 822. Et rursus — si illud nomen in eà Ecclesia sibi quisquam arripuit, quod apud honorum omnium judicium fuit, Universalis ergo Ecclesia (quod absit) à statu suo corrumpitur, quando Is qui appellatur Universalis cadit. Idem ad Eund. Epist. 32 p. 734. Universalis autem nec etiam Romanus Pontifex appellatur, faciente Papà Pelagio secundo, apud Gratianum. Decretal. p. 1. dist. 99. cap. 4. Quis autem illud pro indignitate rei sumeat, quod novam quandam indebitamque Potentiam tibi usurpando arrogas, &c? Ita Papam atque omnem Episcopum Germanici apud Goldast. Tom. 1. p. 47.*

the horrible *Pride* of succeeding Popes was stigmatiz'd by a *Prolepsis*; by way (not of *Prophecy*, but) of *Anticipation*. For (g) *Gregory* writing to *Mauritius*, the then-reigning Emperour, (and that in very many *Epistles*,) touching the name of *Universal*, which the *Bishop* of *Constantinople* had vainly taken unto himself, call's it a *wicked* and *profane* and *blasphemous Title*; a *Title importing, that the* (h) *times of Antichrist were at hand*; (little thinking that *Pope Boniface* would presently after his decease usurp the same, and prove the *Pope* to be *Antichrist* by the *confession* of a *Pope*.) He farther disputed against the *Title* by an Argument leading *ad absurdum*; i *That if any one Bishop were Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of such a *Bishop*. An Argument, *ad homines*, not easily to be answer'd, whatsoever *Infirmity* it may labour with *in itself*. And such an Argument is *That*, which

we bring against the *Pope's* pretended *Headship*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick Church* must be the *Body* of the *Pope*; because the *Head* and the *Body* are the *Relative* and *Correlative*; and being *such*, they are *convertible in obliquo*: And then it followes unavoidably, That when there is no *Pope* at all, (which is very often,) the *Catholick Church* hath then no *Head*; and when there are many *Popes* at once, (which hath been sometimes the case,) then the *Catholick Church* must have at once many *Heads*; and when the *Pope* is *Heretical*, (as by the confession of the *Papists* he now and then is,) the *Catholick Church* hath such an *Head*, as makes her deserve to be beheaded. (k) That *Popes* have been *Hereticks*, and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up above the other two *Persons*, but even by *sacrificing to Idols*, and a total *Apostasie* from the *Faith*, is (a thing so clear in the writings of *Platina*, and *Onuphrius*, that 'tis) the *Confession* of the most *zealous*, and *partial* *Asserters* of their *Supremacy*. I know that *Stella*, and those of the *Spanish Inquisition*, do at once confesse this, and yet ad-
here

(k) Multi Pon-
tifices Romani
errarunt; sicut
Marcellinus, qui
Idolis sacrificavit;
& Liberius
Papa, qui Ari-
anis consensit;
& Anastasius
secundus propter
Hæresis Cri-
men repudiatus
fuit ab Ecclesia:
& alii etiam
plurimi contra
Catholicam fi-
dem tenuerunt;
ut Joannes vi.
gelimus secun-
dus, qui asseruit,
quod filius Dei
sit Major Patre
& Spiritu San-
cto. Didacus
Stella Tom. 2.
in Luc. cap. 22.
vers. 31. p. 280.
col. 1. Edit. Ant.
verp. A. D.
1593. Ad In-
quisitionis Hi-
spaniæ decreta
profusus elima-
tus, & summâ
fide repurgatus.

† ubi supra,
verbis immedia-
te subsequenti-
bus.

• Hilar. Pictav.
de Synodis, p.
287. & paulo
post — Qui-
dam ex vobis fir-
missimā fidei
constantia intra
communione[m] se
meam continen-
tes, se à cæteris
extra Gallias
abstinuerunt.
Idem ib. p. 288.
Edit Basil. A.C.
1535.

here to their Position, † That (with his Colledge of Cardinals) the Pope cannot err, and is the Head of the Church. But St Hilary of Poitiers was so offended, at Pope Liberius his espousing the *Arian Heresie*, that he affirm'd the true Church to have been Then onely in France. * Ex eo inter nos tantum Communio Dominica continetur. So ill success have they met with, who have been Flatterers of the Pope, or the Court of Rome.

To conclude this first instance in the fewest words that I can use: Whosoever shall read at large (vvhath I have time onely to hint) the many Liberties and Exemptions of the Gallican Church, and the published Confessions of Popish writers, for more than a thousand years together, touching the Papal Vsurpations, and Right of Kings, put together by Goldastus in three great Volumes; he vvill not be able to deny, (let his present perswasion be vvhath it vvill,) that the Supremacy of the Pope is but a Prosperous Vsurpation, and hath This lying against it, that 'twas not so from the beginning.

Secondly 'Tis true, that for several Ages, the Church of Rome hath pretended to be Infalible; as vvell Incapable of error, as not erroneous.

But

But from the beginning it was not so. For, (besides that *Infallibility* is one of God's peculiar and incommunicable Attributes,) where there is not *Omniscience*, there must be *Ignorance* in part; and where *Ignorance* is, there may be *Error*. That *Hereſie* is *Error* in point of *Faith*, and that *Novatianism* is *Hereſie*, all ſides agree: And 'tis agreed by the *Champions* of the *Papacy* it ſelf, (ſuch as (a) *Baronius*, (b) *Pamelius*, and (c) *Petavius*,) that *Rome* it ſelf was the *Nest* in which *Novatianism* was hatched; and not only ſo, but that *There* it continued from (d) *Cornelius* to *Caeſtine*, which wants not much of two hundred years. To paſſe by the *Hereſies* of the *Donatiſts*, and the *Arians*, (which ſtrangely proſper'd for a time, and ſpread themſelves over the world, the former over the *West*, the later over the *East*, and as far as the *Breaſt* of the *Pope* himſelf;) one would have thought that the *Tenet* of *Infallibility* upon *Earth* had been ſufficiently prevented by the *Hereſie* (e) of the *Cbiliaſts*, wherewith the *Primitive Church* her ſelf (I mean the very *Fathers* of the *Primitive Church*, for the two firſt Centuries after *Chriſt*,) was not onely deceiv'd by *Papias*, who was a *Diſciple* of *St John*,

B b b

but

- (a) *Baron.*
Tom. 2. An.
254. pag. 498.
& 503, 504.
(b) *Pamel.* in
Cyprian. Epiſt.
41. p. 47, 48.
(c) *Petav.* in
Epiph. ad
Hæref. 59. quæ
eſt Novatiano.
rum. pag. 126.
(d) *Onuph.* in
Notis ad Plat.
in vitâ Corne.
lii. pag. 16. Ed.
Lovan. 1572.
Vide Euseb.
1. 6 & 7.
(e) *Vide Bellar.*
Chronol. ad
A. C. 132. &
Euseb. Hiſt. Eccl.
1. 3. c. 39.

but (for ought I yet learn) without the least Contradiction afforded to it. Nay the whole Church of God (in the opinion of St. (a) *Austin* and Pope *Innocent the third*, and for six hundred years together, (if (a) *Maldonate* the Jesuit may be believ'd) thought the Sacrament of *Eucharist* to have been necessary to *Infants*, as well as to men of the ripest Age: and yet (as *Maldonate* confesseth at the very same time,) it was so plain and so grosse an Error, that notwithstanding St. *Austin* did endeavour to confute the *Pelagians* by it, as by a *Doctrine of Faith*, and of the whole Church of God, yet the Council of *Trent* was of a contrary mind, and did accordingly in a Canon declare against it.

(a) (a) Non potest probari eum [i.e. Augustinum] existimasse hic de Eucharistia non agi, cum tam multis locis aliis probet ex hoc Johannis Testimoniis, Eucharistiam etiam Infantibus esse necessariam, idque non ut opinionem suam, sed ut Fidei & Totius Ecclesiae Dogma: ad refellendos Pelagianos dicat: & paulo post

Missam facio Augustini & Innocentii primi sententiam, quae sexcentos circiter annos viguit in Ecclesia, Eucharistiam etiam Infantibus necessariam. Res jam ab Ecclesia, & Multorum seculorum usu, & Decreto Synodi Tridentinae explicata est, non solum necessariam illis non esse, sed ne decere quidem dari. (Sess. 21. & Can. 4.) Maldonat. (Excus. Mussiponti, A.C. 1596.) in Joh. 6. 53. p. 717, 718, 719.

* Cujus corpus & sanguis in Sacramento altaris sub speciebus Panis & Vini veraciter continentur, transubstantiatis Pane in Corpus, & Vino in sanguinem, potestate divina. Conc. Later. c. 1. In Synodo vero Transubstantiationem de finivit Ecclesia. Diu satis erat credere, siue sub Pane consecrato, siue quocunque modo adesse verum Corpus Christi. Erasmi Annot. in 1 Cor. 7. p. 472. Saltem ab anno 500 dogma Transubstantiationis sub Antiquitate stabilitum, ut ait ipse Bellarminus de Eucharist. l. 3. c. 21. p. 759. Cujus etiam confessionem videre est, l. 3. c. 23. p. 766. Ed. Par. 1586.

3. Pass we on to the Doctrine of *Transubstantiation*, which (If its Age may be measur'd by the very first date of its Definition,) may be allow'd to be as old as the *Lateran* * Council,

a Council held under Pope Innocent the Third; since whom are somewhat more then 400 years. But from the beginning it was not so. For besides that our Saviour, just as soon as he had said, *This is my Blood*, explain'd himself in the same Breath, by calling it expressly *the fruit of the Vine*, and such as *He would drink new in the kingdom of God*, (*Mat. 26. 29. Mark 14. 15.*) there needs no more to make the Romanists even *asham'd of that Doctrine*, than the *Concession of Aquinas*, and *Bellarmino's Inference thereupon*. (a) *Aquinas* so argues, as to imply it is *Impossible*, and imports a *Contradiction*, for one body to be locally in more places than one, and in all at once. But (b) *Bellarmino* (at this) is so very angry, that in a kind of *Revenge upon Aquinas*, (though held to be *the Angelical Doctor*,) he needs will *infer 'tis as Impossible*, and equally implies a *Contradiction*, for any one body at once to be so much as *Sacramentally in more Places than*

(a) Corpus Christi non est eo modo in hoc Sacramento sicut Corpus in loco, quod suis Dimensionibus loco commensuratur; sed quadam speciali modo, qui est proprius huic Sacramento. Unde dicimus, quod Corpus Christi est in diversis altari- bus, non sicut in diversis locis, sed sicut in Sacramento. Nullo

enim modo Corpus Christi est in hoc Sacramento localiter, quia si esset, divideretur à seipso. Aquin. Oper. Tom. 1. Sum. part. 3. q. 75. art. 1. ad 3. p. 23. col. 2. & q. 76. art. 3. & 5. ex Edit. Antwerp. 1612. (b) Si non posset esse unum Corpus localiter in duobus locis, quia divideretur à seipso, profecto nec esse posset Sacramentaliter eadem ratione. Bellar. de Eucharistia, lib. 3. c. 3. p. 511. Tom. 3. Controvers. ex Edit. Paris. A.C. 1620.

(c) *Coactus est Berengarius publice profiteri, Panem & Vinum, quæ in altari ponuntur, post consecrationem non solum Sacramentum, sed etiam verum Corpus & sanguinem Domini nostri Jesu Christi esse: & sensu aliter non solum Sacramentum, sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri.* Confer Floriacens. Histor. fragmenta à P. Pithæo edit. inter Franc. Script. (Exempl. Francof. A.C. 1596) p. 86. cum Lanfranc. lib. cont. Bereng. & Guilmund. de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19. (d) Sigon. de Regno Ital. l. 9. A. 1059. p. 210. (e) Nisi sanè intelligas verba Berengarii, in majorem incidēs Hæresin, quam ipse habuit: & ideo omnia referas ad species ipsas, nam de Christi Corpore partes non facimus. Johan. Semeca Glossator in Gratian. de Consecrat. Dist. 2. cap. Ego Berengarius. (f) A Cardinale scilicet Humberto Sylvæ Candidæ Episcopo. Guilmundus sub. supra.

one. And therefore it cannot now be wonder'd concerning *Transubstantiation*, if so long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not *forg'd* and *hammer'd* out into the *shape* in which we find it, or not at all understood by the *Pope Himself*. For one of the *two* is very clear by the famous (c) *Submission* of *Berengarius*, wherewith he satisfied the (d) *Synod* then held at *Rome*, (and in which were 113 *Bishops*,) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers (e) *Romanists themselves* have not been able not to *Censure*, though it was *pen'd* by a *Cardinal*, and *approved* of by a *Council*, and very glibly *swallow'd down* by the *Pope himself*.

4. 'Tis very true that their withholding the *Cup of blessing* in the *Lord's Supper* from the *secular* part of their *Communicants*, hath been in practice little lesse then 400 years. But from the beginning it was not so. For in our Saviours

Saviour's Institution we find it intended for (g) every Guest. *Non enim* is the word, *Drink ye All of this Cup.* (Mat. 26. 27.) And S. Paul to the Corinthians (consisting most of Lay-men) speaks as well of their drinking the mystical Blood, as of their eating the Body of Christ. (1 Cor. 11. 26, 27, 28, 29.) Nay 'tis confest by learned Vasquez, (as well as by Caspander, and Aquinas Himself) to be a Truth undeniable, That the giving of both Elements in the Roman Church it self, untill the time of Aquinas; did still continue to be in use.

5. The Church of Rome for several Ages hath restrain'd the holy Scriptures from the perusal of the People. But from the beginning it was not so. For Hebrew to the Jews was the Mother-Tongue, and in That 'twas read weekly before the People. It pleased God the New Testament should be first written in Greek, because a Tongue the most known to the Eastern world. And to the end that this Candle might not be hid under a Bushel, it was translated by St Jerome into the † Dalmatick Tongue, by Bishop Vulphilas into the *Gothick, by St Chry-

(g) Concil. Constant. Acti-
one 13. Can.
13. p. 880. In
Ecclesiâ Latina
1000. amplius
annis tenuit, ut
tam Populo quam
Clero in celebra-
tione Missarum
post mysteriorum
consecrationem
seorsum Corpus
& seorsum San-
guis Domini præ-
beretur. Cassan.
Consult. Artic.
22. Vasq. cap. 3.
Disp. 216. c. 3.
n. 38. Secundum
antiquam Eccle-
siæ consuetudi-
nem, omnes sicut
communicabant
Corpori, ita com-
municabant &
Sanguini; quod
etiam adhuc in
quibusdam Ec-
clesiis servatur.
Jo. 6. Aquinas
Comment. Le-
ctione 7. p. 42.
col. 1. Tom. 13.
† Sixt. Senens.
Bibliothecæ. l. 4.
p. 247. 1^{re} Hieron. in E.
pist. ad Sophron.
Tom. 3.

*Socrat Hist. Eccles. lib. 4. c. 33. Niceph. Hist. Eccle. lib. 11. c. 48. Bonav. Vulcan. in Praxis. de Liturg. & linguâ Getarum.

(a) Roccha in
Bibliotheca Va-
ticana. p. 155,
157.

(b) Aventin.
Annal. lib. 4.
p. 414.

(c) Sixt. Senens:
Bibl. 1. 4. p. 255.
col. 1.

(d) Vide Au-
thores citat. apud
Brewer. Inqu.
c. 26.

* Confer Blond.
Ital. Illustrata,
in Marchia Tar.
bisina, & Tin-
to de la Nobil.
tá di Verona,
lib. 2. cap. 2. cum
Hieronymi Tem-
poribus apud
Bellarm. de
Script. Eccles.
p. 104.

Οἱ μὲν Ἑλ-
λῆες Ἑλλὰς
καί, ὡς δὲ Ῥω-
μαῖοι Ῥωμαί-
οις, καὶ αὐτοὶ
ἱεροῦ & βασι-
λέως ἀρχαίης
ἐν ἡμέρᾳ τοῦ
Θαυ. Origen.
contra cellsum
(ex Edit. Hes-
chelii, Augusta
Vindelicorum,
1605.) lib 8.

p. 414.

† Cum Aquinate & Lyra confer Cajetanum in 1 Cor. 14. p. 79. sententia nostrae suffragantem.
Ed. Paris 1532.

Joseph into ^a Armenian, by Athelstan into Sa-
xon, by ^b Methodius into Slavonian, by Facobus
de Voragine into ^c Italian, by Bede and Wiclef
into ^d English. And not to speak of the Syri-
ack, Ethiopick, Arabick, Persian, and Chalde-
Versions, (which were all for the use of the
common people of those Countries,) the * vulgar
Latine was then the Vulgar Language of the Ita-
lians, when the Old and New Testament were
turn'd into it.

6. The publick prayers of the Romanists
have been a very long time in an unknown
Tongue, (I mean unknown to the common people,)
even as long as from the times of Pope Grego-
ry the Great. But from the beginning it was not so.
For 'tis as scandalously opposite to the plain
sense of Scripture, as if it were done in a meer
despight to the 14th Chapter of the first Epistle
to the Corinthians, especially from the 13 to the
17. vers. Not to speak of what is said by the
* Primitive Writers: † Aquinas and Lyra do
both confess upon the place, that the common
Service of the Church in the Primitive times,
was in the common language too. And as the

Christians

Christians of ^a Dalmatia, ^b Habassia, ^c Armenia, ^d Muscovia, ^e Sclavonia, ^f Russia, and all the Reformed parts of Christendom, have the Service of God in their vulgar Tongues, so hath it been in divers Places by (f) Approbation first had from the Pope himself.

Hist. Orient. cap. 79. p. 1095. Brocardus non nullibi in sua Descriptione Terre Sanctæ. (d. d.) Possevinus de Reb. Mosc. pl. 4. And. Thevetus Cos. l. 19. c. 12. (e) Bapt. Palat. de rar. Scrib. An. Roccha Biblioth. Varic. p. 162. (f) Aventin. Annal. l. 4. Aeneas Sylvius in Hist. Bohem. cap. 13. p. 128. Concil. B. m. Tom. 3. p. 990. Vide etiam Decret. l. 1. Tit. 31. cap. 14. & quicquid Auctorum videre est in Breren. Inqu. 26.

7. Another instance may be given in their Prohibiting of Marriage to men in Orders, which is deriv'd by some from the third ^a Century after Christ; by ^b others from the eighth; and in the rigour that now it is, from Pope Gregory the Seventh. But from the beginning it was not so. For Priests were permitted to have wives, both in the Old and New Testament; (as Maximilian ^c the Second did rightly urge against the Pope:) And the blessed Apostles (many of them) were married men: for so I gather from ^d Eusebius out of Clemens Alexandrinus; and from the ^e Letter of Maximilian, who did not want the Advice of the learned/est persons in all his Empire; and from 1 Cor. 9. 5. where St Paul asserts his liberty to carry a wife along with him, as well as

(a) Angelus Roccha in Bibl. Varic. p. 157.
(b) Biblioth. Ver. Patrum, Tom. 6. p. 654.
c Petrus Bello-
nius in Observ.
l. 3. cap. 12. &
Virriacus in

a Nempe à Pava-
Calixto, qui flo-
ruit A. D. 210.
Consulte Thua-
num, in l. 36. p.
305. b Bishop
Hall. 3. Epist.
2. Decad.

cubi supra apud
Thuanum, p.
305. & 306.

d Euseb. l. 3.
c. 13.
e Constat Apo-
stolos ipsos, pau-
cis exceptis, con-
juges habuisse.
ubi supra apud
Thuanum.

Cephas.

Cephas. And 'tis the Doctrine of that Apostle, that a Bishop may be an Husband, although he may not be the Husband of more then One Wife. (1 Tim. 3. 2. Tit. 1. 6.) Besides, the Marriage of the Clergy was asserted by Paphnutius in the Council at Nice; and even by one of those 8 Canons which the Romanists themselves do still avow for Apostolical. And the forbidding men to marry (with Saturninus, and the Gnosticks,) is worthily call'd by God's Apostle, *The Doctrine of Devils*, (1 Tim. 4. 1. 3.)

f Ibid. apud

Thuanum.

g 'Επισκοπος,

ἢ Πρεσβυτε-

ρῶς, ἢ Διάκον-

ος, ἢ διακονῶν

γυναικας μὴ ἐκ-

καλλίτω' ἵνα

δὲ ἐκκαλεῖται, ἀ-

ποστολὴν, Ca-

non. Apostol. f.

Μίμνηται ὁ

κλῆρος καὶ ἡ Ἐπ-

σκοπὴ τοὺς ἑαυτῶν

γυναῖκας, ὅτι τὸ πρῶτον αὐτὸν εἶχον καὶ οἱ Ἐπισκοποι ἢ καὶ τοὶ

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(k) Siquis dix-
erit Ecclesiam
err. re, cum ob
multas causas
separationem in-
ter conjuges quo-
ad totum, seu
quoad cohabita-
tionem, ad cer-
tum incertum.
ve tempus, fieri
posse decernit,
Anathema sit.
Conci. Trident.
Sess. 24. Can. 8.
p. 411. Edit. Bi.
Tom. 9. Paris.

8. I shall conclude with that Instance, to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many more Causes than the Cause of Fornication. For so I find it is (k) decreed by the Church of Rome, with an *Anathema* to all that shall contradict it. But from the Beginning it was not so. For 'tis as opposite to the will of our Blessed Saviour, revealed to us *without a Parable*, (in the next verse

verse after my Text) as if they meant nothing more, than the opening of a way to rebel against him. For besides that in the Canon of the Council at Trent, a Divorce quoad ^{Totum} ^{Totum} ob multas Causas was decreed to be just in the Church of Rome, although our Lord had twice confin'd it to the Sole Cause of Fornication, (Matth. 5. 32, & 19. 9.) And besides that the word Totum was constantly retained in (1) four Editions, (particularly in That, which had the Care and Command of Pope Paul the Fifth,) Let it be granted that the Council did mean no more, than a meer Sequestration from Bed and Board, to endure for a certain or uncertain time; and not an absolute Dissolution of the Conjugal Knot; yet in the Judgment of Chemnitius, yea and of Maldonat Himself, (who was as learned a Jesuite as that Society ever had,) it would be opposite (even so) to the Law of Christ. For he who putteth away his Wife for any Cause whatsoever, besides the Cause of Fornication, commits Adultery (saith the Jesuit) even for this very reason, because he makes Her commit it, whom he unduly putteth away. n Nay, Chemnitius saith farther, That the Papal Separation from Bed and Board, is many wayes

C c c

a

(1) Scilicet. (præter Edit. jam nominatam) Edit. Col. Agrip. Tom. 4. part. 2. p. 332. Sum. Concil. Edit. Fra. Longii à Coriolano, Antwerp. A. C. 1623. p. 1024. Item Concil. General. Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom. 4. p. 273.
(m) Si ob aliam causam quam ob Fornicationem dimiserit, quisvis aliam non duxerit, mæchatur; quia uxorem suam mæchatur. Maldonat. (excus. Mogunt. A. D. 1624. lib. 10. Matth. 19. 9. p. 392.)
(n) Atqui in Pontificia illa

Separatione
(nempe à Toro
& Mensa, ad
certum incertumve tempus.)
Vinculum Con-
jugii multis &
variis modis sol-
vitur & disrum-
pitur. Nam ad
Vinculum Ma-
trimonii perti-
nent he senten-
tie. Et adhere-

bit uxori suæ. Faciamus ei adjutorium quod sit coram ipso. Mulier non habet potestatem sui Corporis, sed vir, iterum convenire, ne tentet vos Satan propter Incontinentiam vestram. Non sunt Duo, sed una Caro. Et ipsum Matrimonium deficiat, Individuâ vitæ consuetudine. Hæc vero vincula Conjugii in Pontificiâ separatione, quoad Torum & Cohabitationem, solvuntur & dirimuntur. Homines igitur, contra Decretum Divinitatis, separant, quod Deus conjunxit. Chemn. in Exam. Concil. Trident. (Excus. Genev. A. D. 1634.) p. 437.

a Dissolution of the Conjugal Tye. Nor does he content himself to say, or affirm it only, but by a Confluence of Scriptures does make it good, That against the Command of our blessed Saviour (in the verse but one before my Text,) That which God hath joyn'd together, the men of Rome do put asunder.

By these and many more Corruptions in point of Practice and Doctrine too, which were no more then Deviations from what had been from the Beginning, and which the learnedest Sons of the Church of Rome have been forced to confess in their publick writings, the awakened part of the Christian world were compell'd to look out for a Reformation. That there was in the See of Rome the most abominable Practice to be imagin'd, we have the liberal^o confession of zealous Stapleton himself;

(o) Vix ullum
peccatum cogita-
ri potest, (sola
Hæres exceptâ)
quo illa fides
impuræ maculata non fuerit, maximè ab Ann. 800. & infra. Staplet. Oper. Tom. 3. Cont. 1. q. 5.
art. 3. p. 197. excus. Paris. 1620.

and

and of those that have published their *P* Penitentials. We have the published Complaints of *Armachanus*, and *Grostead*, and *Nicolas de Clemangis*, *John of Hus*, and *Ferome of Prague*, Chancellor *Gerson*, and *Erasmus*, and the Archbishop of *Spalato*. *Ludovicus Vives*, and *Cassander*, who are known to have died in the same Communion, did yet impartially complain of some Corruptions. (q) *Vives* of their Feasts at the Oratories of Martyrs, as being too much of kin unto the Gentiles Parentalia, which in the judgment of *Tertullian* made up a species of Idolatry. And *Cassander* confesses plainly, that the Peoples Adoration paid to Images and Statues, was equal to the worst of the ancient Heathen. So the buying and selling of Papal Indulgences and Pardons ('tis a little thing to say of Preferments too) was both confest and inveigled against by Popish Bishops in *Thuanus*.

exornandis admiserunt, nil à nostris reliqui saltum esse videatur. Geo. Cassander in Consult. de Imag. & Simulacris mibi pag. 175, 176. & Thuan. l. 25. pag. 760, 761. &c.

(p) Consule Canonicos Penitentiales Romanos, Bedæ, Rabani Mauri, &c. cum notis Antonii Augustini, Archiepiscopi Tarraconensis, Escul. Venetiis, 1584.

(q) Ludov. Vives in S. August. de Civit. Dei, l. 8. c. 27.

(r) Parentatio Mortuis species est Idolatriæ, quoniam, & Idolatriæ Parentationis est species. Tertul. de Spectac. c. 12.

(l) — Ita ut ad Summam adorationem, quæ vel à Paganis suis simulacris exhiberi consuevit, & ad extremam vanitatem quam Ethnici in suis simulacris

in Consult. de

Now if with all their Corruptions in point of Practice, which alone cannot justify a People's Separation from any Church, (though the Cathari and the Donatists were heretofore of that opinion,) we compare their Corruptions of

* De Hildebrando in hæc verba sententiam ferunt Episcopi Germanici quæ Concilio Wormatiensi interfuerunt. Dum profanis studes Novitibus, dum magis amplo quam bono nomine delectaris, dum inaudita Elatione discideris, velut quidam Signifer Schismatis, omnia membra Ecclesie superba crudelitate & crudeli superbia lacerasti: flammasque Discordie quas in Romanæ Ecclesie divinis sabbatibus excitasti, per omnes Ecclesias Italie, Gallie, & Hispanie, furiali dementia spargisti. — Per gloriosa tua Decreta (quod sine lachrymis dici non potest) Christi ferè nomen perivi. Imperiali Statuto à Godescalco edito, Tom. 1. p. 47.

Doctrine too, and that in matter of Faith, (as hath been shew'd,) Corruptions intrenching on Fundamentals; it will appear that That door which was open'd by us in our first Reformers, was not at all to introduce, but to let out* Schilm. For the schism must needs be *Theirs* who give the Cause of the Separation, not *Theirs* who do but separate when Cause is given. Else S. Paul had been to blame, in that he said to his Corinthians, Come ye out from among them, and be ye separate. (2 Cor. 6. 17.) The actual Departure indeed was *Ours*, but *Theirs* the causal, (as our immortal Arch-Bishop does fitly word it:) we left them indeed when they thrust us out; (as they cannot but go whom the Devil drives;) But in propriety of speech, we left their Errors, rather than *Them*. Or if a Secession was made from *Them*, 'twas in the very same measure that *They* had made one from Christ. Whereas *They*, by their Hostilities, and their Excommunications, departed properly from us, not from any Errors detected in us. And the wo is to *Them* by whom the offence cometh, (Matth. 18. 7.) not to *Them* to whom 'tis given. If when England was in a Flame, by Fire sent out of Italy, we did not abstain from the

the quenching of it, until water might be drawn from the River Tiber; it was because our own Ocean could not only do it sooner, but better too. That is to say (without a Figure,)

It did appear by the Concession of the most learned Popish Writers, that particular Nations had still a power to purge themselves from their corruptions, as well in the Church, as in the State, without leave had from the See of Rome; and that 'twas commonly put in practice above a thousand years since. † It did appear that the Kings of England (at least as much as those of Sicily,) were ever held to be 'Αυτοκράτορες, and that by the Romanists themselves;

† Ex eo quod Wilhelmus Normannia Comes Terram illam debellando sibi subegit, Nemo in ea Episcopus, vel Abbas ante An-

selmum factus est, qui non primo fuerit Homo Regis, ac de manu illius Episcopatus vel Abbatia transfreturam per datorem Virge Pastoralis suscepit, &c. Badmerus Monach. Cant. in Præf. ad Hist. Nov. pag. 1. Sed nec ex eo solum tempore mos h'c obtinuit; Nam ante Normannorum etiam adventum hic usitissimus, ut majorum Gentium Antistites sacri, Episcopi nimirum & Canonicarum (qui saltem in Clientela Regia) à Sacris Ecclesiarum Corporibus celsi, quia sæpius etiam, spretis omnia Corporum Sacrorum suffragiis, in Antea designatis, Annali & Vacui Pastoralis, siue Pedis traditione, in Dignitatis Possessionem à Regibus nostris, jure avito nixis, mitterentur. Joh. Selden. in suis ad Eadmer. Notis & Spicilegio, p. 142. Hujus rei exemplum videre est apud G. Malmesburiensem de Gestis Regum, lib. 2. cap. 8. Quia & illud aliquanto videtur dignius quod hoc in loco notetur. Pontifici Hildebrando Fidelitatis Juramentum, à Guilielmo Normanno, exigenti, Guilielmo Regem respondisse—Fidelitatem facere non volo, quia nec ego p' omisi, nec Antecessores meos Antecessoribus tuis id fecisse comperio. Baron. Ad An. 1076. Guilielmus Rufus allegavit, Quod nullus Archiepiscopus aut Episcopus Regni sui, Curie Romanæ vel Papæ subesset. Mirth. Parif. H. st. p. 25. Ed. t. 1094. Videtis etiam Imperatores, & Reges Galliarum, jura sua asserentes, apud Othonem Frisingensem, Sigibertum, etque maxime Historicos qui Res Henrici Quarti Imperatoris, & ejusdem nominis Primi Regis Anglorum conscripserunt. Iuprimis vero Sigonium de Reg. Ital. l. 4. §. 10, & 11. Baron. Tom. 11. A. C. 1077. Cherubinum Laert. in Bullarii Tom. 1. p. 16 & 17. Bin. Concil. Tom. 3. part. 2. in Urbano, Calisto, & Paschali Secundis. Renatum Choppinum de Dominio Franciæ. il. 2. tit. 1. sect. 6, &c. Et de Sacra Politia, l. 1. tit. 7. Sect. 22, & 23. ad hæc, Theodor. Balsamon, Patriarch Antioch. in Concil. Chalced. Can. 4. Joh. Naucler. Chronograph. gener. 39. & H. Mutium Chron. German. 18. p. 163. &c.

until

mation belong'd especially to *Them* in their several Kingdoms. And *this* is certain; that neither Prescription on the Pope's side, nor Discontinuance on the King's, could adde a Right unto the one, or any way lessen it in the other. For it implies a contradiction, that what is *wrong* should grow right, by being prosperous for a longer, or shorter season.

Had the Pope been contented with his * Primacy of Order, and not ambitiously affected a Supremacy of Power, and over all other Churches besides his own; we never had cast off a Yoke, which had never been put upon our Necks: And so 'tis plain that the Usurper did make the Schism. If Sacrilege any where, or Rebellion, did help reform Superstition; That was the Fault of the Reformers, not at all of the Reformation; nor of All Reformers neither. For the *most* that was don by some, was to write after the Copy which had been set them in my Text, by the Blessed Reformer of all the World; which was so to reform, as not to innovate, and to accommodate their Religion to what they found in the Beginning.

Nay, if I may speak an Important Truth, (which being unpassionately considerd, and universally

* Τὸν μὲν τὴν
Κωνσταντινου-
πόλεως Ἐπίσκο-
πον ἔχειν τὴν
ἐπισκοπὴν τῆς π.
μὲν κατὰ τὴν
Ῥώμην Ἐπισκο-
πον, ὡς τὸ ἐν
ἀντιφάσει
Ῥώμην. Con-
cil. Constanti-
nop. Occum. 2.
Cap. 3. Ῥώμην
Πάπαν ὡς
τὸν ἐν πάσας
ἐπισκοπὰς, καὶ
κατὰ τὴν πόλιν
τῆς νῦν Ῥώ-
μης συνίεναι
τὰς ἐν ἑκαστῇ
ἐπισκοπῇ.
Justinian. Imp.
Novel. Const.
131.6.2.

* *Apostolicā Potestate declaramus & defini-
mus, & ab omni-
bus, judicari de-
bere mandamus
atque statuimus,
decernentes ir-
ritum & inane,
si quid secus à
quoquam qua-
cunque Digni-
tate, Auctorita-
te, & Potestate
predicto contige-
rit judicari, Non
obstantibus
Constitutioni-
bus & Ordina-
tionibus Apo-
stolicis, Aliisque
in contrarium
facientibus Qui-
buscunque. Vide
Bullam Pii
quarti, Concil.
Bin. Edit. Paris.
Tom. 9 p. 444.
Licet Christus*

*post Eucharistiam instituerit, & suis Discipulis administraverit sub utraque specie Panis & Vini hoc
venerabile Sacramentum, tamen hoc non obstante, &c. Licet in Primitivā Ecclesiā hujusmodi Sa-
cramentum reciperetur à Fidelibus sub utraque specie; postea à conscientibus sub utraque, & à laicis
tantummodo sub specie Panis suscipiatur. Concil. Constant. Bin. Tom. 3. part. 2. Sess. 13. p. 880.
excus. Colon. Agrippinz, 1618. † Spira, Conventus ordinum Imperii celebratur, in quo Decre-
tum factum est, ut Edictum Wormaticense observaretur contra Novatores, & omnia in integrum
restituuntur. Contra hoc Edictum solennis fuit Protestatio, April. 16. A. D. 1529. & hinc ortum per-
vulgatum illud nomen Protestantium. Sethus Calvis. in Chron. ad A. C. 1529. p. 831. col. 2. Edit.
Francof 1620. Lutherus impulit Johannem Saxonie Septemvirum, aliosque Principes Germanicos,
protestari contra Decreta Ratisbonæ & Spira de Religionis facta. Unde Nomen Protestantium cre-
vit. Quā de re consule Cluverius in Epitom. Hist. Mundi, ad A. C. 1529. p. 790. Edit. Lugd.
Bat. 1631.*

universally laid to heart, might possibly tend to the Peace of Christendom;) seeing it was not so much the Church, as the Court of Rome, which proudly trod upon Crowns and Scepters, and made Decrees with a * non obstante to Apostolical Constitutions, or whatsoever had been enacted by any Authority whatsoever, (the commandments of Christ being not excepted,) we originally departed with higher Degrees of Indignation, from the Insolent Court, than Church of Rome. Nor protested we so much against the Church, (though against the Church too,) as against the cruel Edict first made at † Worms, and after cruelly re.inforced at Spire and Ratisbone; for the confirming of those (1) Corruptions from which the (2) Church was to be cleans'd. To the (1) former we declar'd a Vatinian Hatred; but to the (2) later of the

two we have the Charity to wish for a *Reconciliation*. That we who differ upon the way in which we are walking towards *Jerusalem*, may so look back on the beginning from whence at first we set out, (and from which our *Accusers* have foulely swerv'd, as to agree in our *Arrival* at the same *Journey's end*.

But God forbid that our *Love to the Peace without*, should ever tempt us to a loss of the *Peace within us*. God forbid we should return with the *Dog to his vomit*, or with the *Sow* in the *Hebrew Proverb* (which is cited by *St. Seter* in His *Epistle*,) to her wallowing in the mire. When I wish a *Reconciliation*, I do not mean by *Our Compliance* with any the least of their *Defilements*, but by their *Harmony* with *Us* in our being *Clean*.

On this * *Condition* and *Supposal*; Our *Church* is open to receive the bitterest *Enemies* of our *Church*. Our *Armes* are open to embrace them, with *Love*, and *Honour*. Our *Hearts* and *Souls* are wide open in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he vvil bind up the *Breaches*, and wipe off the *stains*, and raise up the *laped Reputation*, of his divided, defiled,

D d d

disgraced

* *Ab Ecclesia Romana non alio discessimus animo, quam ut, si correcta ad Priorem Ecclesie formam redeat, nos quoque ad illam revertamur, & Communionem cum illa in suis porro Catibus habeamus.* Zanch. in Confess. Art. 19. de Ecclesia militante Tom. 8. p. 540. Edit. 1595.

*disgraced Spouse; And all for the Glory, as vvell
as Merits, of the ever-blessed Bridegroom of all
our Soules,*

*To whom, vvith the Father, in the Unity of
the Spirit, be ascribed by us, and by all the
VVorld*

*Blessing, and Glory, and Honour, and Power,
and VVisdome, and Thansgiving, from this time
forvvards for evermore.*

F I N I S.

A
PARÆNESIS
TO THE
READER,
Touching the
SERMON
Going Before, and the
DISCOURSE
Which follows after of
ROMES
PRETENDED
INFALLIBILITY.

PARTIAL

COMMON

ROMES

IN REALITY

*A Parænesis to the Reader, touching the Sermon
going before, and the Discourse which follows
after of Rome's pretended Infallibility.*

§. I. **S**INCE the Time wherein this Sermon
was first commanded into the light, It
has been *scoff't* at by *some*, and easily *rail'd* at by
others, and by a third sort *complain'd* of, as the
Concause at least of a *Persecution*. But so far has
it been from being *enfeebled*, or *refuted*, that 'tis
more than I know if it has *manfully* been *op-*
pos'd. So that to *Vindicate* my Sermon, I need
no more than to *Reprint* it, (as I was told by an
Acute and Learned Prelate,) If æqual Readers
will but have patience both to *examin* what I
have said, and to *compare* it with the *All* that is
said against it. Which if they will not do *Now*,
whilst the Dispute is at the *shortest*, and whilst
they may do it with *greatest Ease*; how much
less would they have patience for such a due

E e e 2

exami-

examination, if an *Inlargement* of the Contention ſhould make their Task the more *tedious*? And if they *will*; All the *ſtones* which certain Enemies have hurled at it in the Dark, will (being happily laid together) make but a *Monument* of the Truth of that well-meant-Sermon. That famous ſaying of *Callimachus*, *μῆζα βέλτερον μῆζα κρατέρ*, I have found to be as True, as it was long ago Notorious. And when *Controversies* eſpecially are improved into Volumes both Great and Many, Men of Poverty cannot *buy*, and men of Buſineſs cannot *read* them; and even men of moſt *leiſure* cannot ſo *grasp* them as they ought, unleſs their *Memories* are as ſtrong as their *Attentions* are to be ſteady, and the ſtock of their *Patience* as great as either. This the oftner I obſerve, and the longer I lay to heart, the more I am fixed in my choiſe, to ſerve and ſatiſfie my Readers (as far at leaſt as I am able) touching the Buſineſs I am about, at the *leaſt expenſe* poſſible of Time, and Mony. For if my Eſſay is *Convincing*, It is the *better* for being *ſhort*; And if it is otherwiſe, 'twould be the *worſe* if it were *longer*.

§. 2. If the Citations of my Sermon, in which I was ingaged by juſt Authority, (by the Dean

Dean of the Kings Chappel, for the Penning, & Preaching, as well as by the King Himself, for the Printing of it,) are but as free from all fraud as I say they are, and as every willing Reader has been enabled by me to *prove* with the least pains possible, I have attain'd my whole end, and my *work* is don. For as my *end* was to discover the real *Novelty* of the *Doctrins*, and the *depravednesse* of the *Practices*, in which our Church cannot joyn with the Church of Rome, and which have made the Separation 'twixt Us, and Them; So my *work* was to prove it by the *Confession* of *Themselves*; I mean of such as are their Learned'st and Partial'st Writers. Who would not certainly have *publish't* the several *Dates* and *Introductions* of the New Articles of their * *Faith*, much lesse would they have Printed the *Scandalous Tenor* of their Lives, had they not thought them *too clear*, to be either *dissembled*, or *deny'd*. If some are found to be so passionately transported, as to affirm either *without*, or *against* their own Knowledge, that the *Citations* I insist on are false, or frivolous, there needs no other vindication than my Affirming them to be *True*, and *Material* also. And this is ready to be attested by several *Witnesses* of

* Vide Formulam Professionis Fidei Catholica à pio IV. decretam, apud Laertium cherubinum in Eulario. Tom. 2. p. 129 Edit. Rom. 1617. Quam confer cum Canonibus Concil. Trident. citatis in Concione de qua agitur, p. 13. & cum duabus Citationibus in ejusdem pagina 35.

of *Fact* who have made exact *Searches*, at my *Treaty*.

§. 3. Indeed there is one of my Citations, (and but one that I know of,) which though as innocent, and as exact, as any Citation ever was, does seem to stand in some need of a Vidication. Not for the satifying or shaming a wilful Papist, who for want of due Knowledge, or of sufficient Ingenuity, shall at any time accuse both It, and Me; But for the sake of some weak and unwary Protestants, whose great unkindnesse to my Person has made them Maligners of my Cause too; And who had rather their own Religion should some way suffer, than that a Person whom they envy should any way prosper in its Defense. The one Citation I am to vindicate is in the Sixt Page of my Sermon, and tis out of the *Polycraticum* of *Johannes Sarisburiensis*, (a learned Bishop who did flourish almost 500 years ago,) l. 6. c. 24 p. 329. Edit. Lugd. Bat. 1595. Where though 'tis granted *The Church of Rome was said to shew Her-self a Step-Mother*, and *Scribes and Pharisees were also said to sit in her*; Yet I am branded with unsincere and unhandsome dealing, because the words were not spoken by the good Bishop to the

See Joh. Sarisbur. Polycrat. Either printed at Leyden A. D. 1595. Or in Biblioth. Patr. Colon. Agrip. 1622. p. 427. Col. 1.

the Pope, as from *Himself*, or as his *own* sense and meaning, But as received from many *others*, and which himself had heard spoken in *divers Provinces*. To which I answer by these degrees. First that I never did once pretend the words were spoken by the Bishop, much less that they were spoken as his peculiar sense and meaning. But having us'd the word *Pharisees* in the Body of my Discourse, and apply'd it to the men of the Roman Church, I only noted in the Margin, where the word might be found in the sense I gave it. Meaning no more by it than This, That I was not the *first* who had so apply'd it, but that I had it from the men of their own Communion, and such as used such language long enough *before Luther*. Next 'tis clear that my Citation was not brought by way of *proof*, (though 'twas a *proof* of my Candor in the use of that word,) but rather by way of *Accommodation*. Else I had noted both how *commonly*, and how *loudly* the word was us'd; it being most for my Interest, and for the Credit of my Cause, to make it appear that it was us'd rather by *many*, than by *one*; nor only in *one*, but in *many places*. So that mine Enemies should have *thank't* my love of Brevity in a Margin, which

* *Hæc inquam
Pater, loqui-
tur Populus,
&c.*

* *Vereor ne
mendacii vel
Adulationis
contrariam no-
tam, si solus
Populo Con-
tradixero. p.
330. Edit.
Lugd. p. 427.
edit. Colon.*

* *Veruntamen
quia Populo
testimonium
perhibet
[cardinalis]
ei usquequaq;
Contradigere
non præsumo,
&c. ibid.*

* *—quia Roma
Corrupta apud
Deum reperi-
tur indigna.
Tu ergo quia
id habes offi-
cii, quare, &c.*

*—Sed timeo
ne dum pergis
querere qua
vis, ab impru-
dente audias
qua non vis.
&c. cet. ubi
supra.*

which would not suffer me to be fond of my whole Advantage. For (Thirdly) had I pursued it, as very prosperously I might, I might have added that That Censure (fixt on the Pope and the Cardinals, and the Roman Church in general,) was not only *Vox * Populi*, (which of it self had been enough,) but too agreeable besides with his ** own opinion*; as also with the opinion of Cardinal ** Guido*, whom the plain-hearted Bishop thought it *præsumption to contradict*. And though he made a due exception of some particular good men, (which in the worst Times and Places were never wanting,) yet, That Justice being don, and other Civilities being premis'd, He told ** the Pope* to his Teeth, (as *Guido* had don in a publick Synod, in which the Pope himself presided,) some Enormities which his Holiness both *did*, and *winck't* at.

§. 4. This is all the *Vindication* of that whole Sermon, which I have ever thought needful for my *Protestant* Readers; or have look't upon my self as concern'd to make. (For did I know any thing else at which a *weak-sighted* Brother had ever Stumbl'd, I would take the like care to put the Block out of his way.) And for such of my Readers as are *not Protestant*, who are
Afraid

Afraid of being satisfied, and *scorn* Conviction, I think it most proper to say but This ; That if 'tis matter of any moment to be allow'd the *last word* on any Controverted Subject, Then Mr. *Whitby's* full *Answer* to the Attempt of Mr. *Cressy* must needs be happy in its Privilege of having not met with a *Reply*.

§. 5. And such a Privilege has been enjoy'd by what I writ some years ago, in way of Preface to Dr. *Sherman*, touching the Church of *Rome's* Pretensions to an *Infallibility*. The Confutation & Discovery of which *One Error*, (be it never so short, so it be plain, and perspicuous,) does make it absolutely needless to be Voluminous on the *Rest*, just as the grubbing up the *Root* of a noxious *Tree*, makes it vain and superfluous to spend a richer *Treasure* of Time, about the mortifying and killing its several *Branches*.

§. 6. For the point of *Infallibility* must needs be one of the two *Pillars*, (whereof the Pope's pretended *Headship* or *Universal Pastorship* is the other,) wherewith the *Tromperies* superstrutted must stand, or fall. And as it is skilfully contriv'd by the Roman Champions, to spend their strength in securing that *Saving Error*, [The

F f f

Church

Church of Rome cannot Err, because it gives the the best security to whatsoever other Errors their Church can own; and under which, as an Asylum, the grossest Follies they can get-by do live in safety; so by consequence 'tis as happily resolv'd by us, (upon so good an occasion given) to shew the Feebleness, and Defects, even of That which does hold up the Papal Grandeur; and cannot choose but be acknowledg'd even by men of both sides, to be their first (or their second) most Helpfull Engine.

§. 7. This does bring into my mind, what I was told many Years since by an honourable Friend, * (then when newly come out of *Italy*, wherein from his childhood he had been bred,) That having first been convinc'd by the little Treatise, which had been penn'd on that point by his Brother *Falkland*, That his beloved *Roman Church* was not unerrable; He could not hinder his own Discovery, how very grievously she had Err'd. Nor by consequence could he hinder his own Conversion from a Church, still pretending to a privilege of not being able to be deceiv'd, as soon as he found 'twas even That, which had most deceiv'd him. And truly had I been tempted but with a little of that leisure I once enjoy'd

* Mr. Patrick Carew.

joy'd, whereby to have written more at large to *Serenus Cressy*, (who pretending to *Confute*, has *Escap'd* my Sermon, and only fought like a *Parthian*, by certain *dexterous Tergiversations*, though unlike a *Parthian* in point of mischief; neither denying, nor disproving, but still evading my Citations, and taking very great care to obscure his own; as well by making both the *Greek* and the *Latin* Fathers to hold their peace in *Greek* and *Latin*, and only speak in that *English* which He affords them, as by concealing both the *Pages* and the *Editions* of his Authors, for fear a *Protestant* should have leisure and patience too, whereby to bring them to a strict and a speedy Trial :) I say, had I the leisure, and could think it worth while to employ that leisure, in examining all his Book, as some have thought fit to do, I should not inlarge on any point with greater contentment to my Self, or greater hope of convincing both Him, and His, than that on which he hopes most to guard his obstinacy by.

§. 8. For when the *Romanists* contend for the Church of *Rome's* being *Infallible*, they mean by the *Roman*, the whole Church *Catholick*; and by the whole Church *Catholick*, they* mean as many as own the *Pope* for their *Sovereign Pastor*. This

* Father
Johnson,
pag. 350.

* Father
Cressy, p. 95.

* Ibid.

is call'd (by a plainer phrase,) * *The present Visible Church, to which (for all the General Councils,) the last Recourse is to be had.* But why rather to the *Present*, than to the *Primitive Church*? or why to the *present Church Visible*, rather than to the *first General Councils*? Even because (saith * Mr. Cressy) *Universal Experience* doth demonstrate it impossible, that any *Writing* can end a *Debate* between multitudes of persons interested, and therefore not impartial, or indifferent. Thus still there is something, not only fallible, but false, whereby a *Romanist* is to judge where to find *Infallibility*; (for wheresoever *That* is, the last Recourse is to be made;) Because an *Experience* as *Universal*, as that whereof Mr. Cressy speaks, doth also demonstrate it impossible, That *Any present Church Visible* (much less that *His*) should put an end to a *Debate* between multitudes of persons, whose *Interest* and *Byass* is multifariously divided, as well as *They*. Men must equally agree (which they never will) first what is to be meant by the *present Visible Church*; and after *That*, that she is *Infallible*; before she can possibly put an end to all their *Dissensions* in their *Debates*.

§. 9. But what does he mean by the *present Church*.

Church Visible? Does he mean *all the Churches* that do submit unto the Pope as their *Sovereign Pastor*, either *IN*, or *OUT* of a *General Council*? If the *first*; he must mean either a *written*, or *speaking Council*. If the *former*, Then he should not have *distinguish'd* it from the *present Church Visible*, as here he does. Then there needed no more than *One*, but *That* (by all means) must be a *standing General Council*, from the *beginning* of the *Church* till the *Day of Judgment*. And then the *Church* was never able to make her *Members* a jot the *better* for her *Infallibility*, or to prove *she* had such a *priviledge*, by being able to put an *End* to a *Debate between Multitudes* of different *Interest* and *Judgment* in several *Nations*, either *before* the *Nicene Council*, which was the *first* that was *General*, or *since* the *Council* held at *Trent*, which they avow to be the *last*. But if he mean's only a *speaking Council*, then he confesses that at *present* there is no such *present Visible Church*, as can *Infallibly* put an *end* to the *Debate* above mention'd; even because there is no such *General Council*. Which things being so; where is the boasted *Infallibility*? How shall we *find*, or *comprehend* it? or how is any *Creature* the *wiser* for it? And if
he

a Onuph. in
Chron. p. 50.
b Concil. Con-
stantienſe præ-
cipuè congrega-
tum extin-
guendi ſchiſ-
matis Cauſa,
quis eſſet ve-
rus Pontifex,
vix agnoſce-
bat. V. Hiſt.
Concil. à
Paulo V.
Edit. Tom. 4.
p. 127.
c Statim illud
in Controver-
ſiam venit,
Nam Synodus
Piſana in illos
potuerit ani-
madvertere,
cum eorum
alteruter ve-
rus eſſet Pon-
tifex, ſed uter
id eſſet non
conſtare. ib.
p. ſeqq.

he means (what was ſaid in the *ſecond Branch* of my *fiſt Dilemma*,) *All the Churches which own the Pope as their Sovereign Paſtor, not I N, but O U T of a General Council ; Then the Pope in his Conclave, or College of Cardinals, (which, by the way, is a Conventicle, though not a Council, not Concilium, but Conciliabulum,) muſt be the ſole and proper ſpeaking Judge, who can end ſuch a Debate as before we ſpake of ; ſo that in Him, as in her Head, the preſent Viſible Church does entirely lodge ; at leaſt in reſpect of her Infallible Judgment ; which none but the Pope (out of a Council) can have, or utter. But thus the Romaniſts Abſurdities will be more nora- ble than before. For the Pope may be an Here- tick, if not an Heathen. Pope Marcellinus was the *fiſt*, and Pope Liberius the *ſecond*. And there is no better arguing, than to the *Aptitude* from the *Act*. Nay, in ſome of the 30 *Schiſms* which ^a Onuphrius reckons up in the Church of Rome, (before the word *Proteſtant* was ever heard of,) when two or three Popes did ſit at once, 'twas even impoſſible to determine, which Pope was the *true*, and which the *false*. The Councils of ^b Conſtance and ^c Piſa (whereof the former, by the way, was a *General Council*, in the Catalogue*

gue set forth by Pope *Paulus Quintus*,) were utterly at a Loss in their Debates of this matter. From whence it follows unavoidably, that Mr. Cressy must not dare to avow this *last* notion of *The present Visible Church*; as well because it is not *That*, to which he dares say the *last Recourse is to be had*, as because *she can too easily declare her sense in another way, than as she was ever represented by her Pastors out of all Nations, that is to say, by a General Council, which yet the present visible Church can never do*, saith Mr. Cressy, chap. 9. p. 95. But when I say, he must not dare to avow this *last* notion of the *present visible Church*, to which he gives the *last Recourse*, and to which he ascribes *Infallibility*: I mean, he must not for the future, not but that for the present he dares to do it; Because he tells us expressly, p. 97. (& as dogmatically too, as without all proof,) *That the present Superiours living and speaking must conclude all controversies, their Interpretation of Scripture and Fathers, their Testimony of Tradition, must more than put to silence all contradiction of particular persons, or Churches; it must also subdue their minds to an Assent, and this under the penalty of an Anathema, or cutting off from the body of Christ.*

§. 10. This

§. 10. This is said by M. Cressy concerning the living and speaking Judges of his Church, Judges for the time being in every Age. Quite forgetting what he had said not long before, p. 95. That Reason, Inspiration, and Examples of Primitive Fathers, must joyntly make up the only Guide, which He affirms to be Infallible. For, unless they all concur, (as he had said before that, p. 93,) together with the present visible Governours, (to whom he there gives a judging determining power,) That which we take to be Reason, and Inspiration, and the sense of the Primitive Church, may deceive and misguide us. Now besides that This saying destroys the former, where no less was ascrib'd to the present visible Superiours living and speaking, than here is attributed to All four Requisites in conjunction; we know that Reason may be deceiv'd, Inspiration be counterfeit by some unclean spirit, (which fallible Reason must be the Judge of,) primitive Fathers subject to Error, and present Superiours much more than Primitive: And, many fallible Guides can never make up one Infallible, any more than many Planets can make one Sun, or many Acts of finite knowledge one true omniscience. For as Mr. Cressy does confess, that Infallibility and
Omni-

Omniscience, are incommunicable Attributes of God Himself, (p. 98.) so he imply's a contradiction, when he saith they are communicable to any creature, such as is his present visible Church. And another contradiction as bad, or worse, when he saith that a man, although of much Ignorance, may in a sort be Omniscient within his sphere, (p. 99.) which is as if he should have said, That a man may be able to have a knowledge of All things, because he may so know them All, as to be Ignorant of Some. But then, with the help of that *σπουδαίον* *παρρησίαν, the meanest man is as omniscient, as is his Roman Catholick Church; because (within his determinate sphere) he must needs have a knowledge of All he know's; and of more than the know's the Roman Church hath no knowledge. So again when he would shew how a creature may be Infallible, though he had said that God Himself is incommunicably such, (p. 98.) he has no better a* *κατασκευασμένην* *than an implicit explication of an Affirmative by a Negative. The immutable God can preserve mutable creatures from actual mutation; [ibid.] thereby implying, that the Immutable cannot communicate his incommunicable Attribute of Immutability to any creature, even because he cannot possibly perfect a creature into*
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Himself.

Himself. But from *actual* mutation he can preserve any Creature, as well an *Ignorant single man*, as a *whole Church Catholick*. Thus by endeavouring to uphold, Mr. Cressy does thoroughly Destroy his Doctrine: All he saith coming to this, That however God only is *Undeceivable*, yet he is able to preserve his *deceivable creatures* from being *actually* deceiv'd. *Sed quid hoc ad Iphicli Boves?* The Question is not, Whether God can preserve a Church from being *actually* in error, (for so he can, and often does, particular Members of his Church,) But whether *de facto* he hath granted an *Inerrability*, or an *Impossibility* of erring, unto that which they call the *Roman Catholick Church*. Not whether the Church is *actually* false in her opinions, but whether or no she is *Infallible*, or exempted by God from the *passive power* of giving false Judgment in points of Faith. Will Mr. Cressy so confound an *Adjective* in *Bilio*, with a *Participle* derived from the *passive preterperfect Tense*, as either to argue a *non actu ad non potentiam*, or else to pass over from the one unto the other? Will he argue that *Adam* before his fall was *Impeccable*, because he yet was preserved from *actual sin*? or, that the Church was *Infallible* in the *Apostles*

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own *Times*, because she was not erroneous until she was? He cannot sure be so destitute either of *Logick* or *Grammer* skill. I think it rather his skill to *dissemble both*; as finding no other way to dispute a whole Chapter for such a *Doctrin*, unless he either *beg's*, or *forfeakes* the Question.

§. 11. But now to give him more Advantage than he is mindful to give himself, when he allows so great a privilege to the present *Governours of the Church* in every Age, whom he will have to be the *living and speaking Judges*, to whom (*without contradiction*) all particular Churches as well as persons, must meekly yield up their Assent; Let us allow it to be his meaning, not that *These* are *undeceivable*, but that God doth still preserve them from being *actually deceiv'd*. Was not Pope *Hildebrand* himself the *supream speaking Judge*, when yet the * *Council at Wormes* did set him out as a *Brand of Hell*? Was not *John* the 23. the *supream speaking Judge* of *Mr. Cressy's* then present *visible Church*, when yet he openly deny'd the *Immortality of the soul*, and for *That* (with other crimes) was condemn'd by the *Council* then held at *Constance*? Were not *John* the 22. and *Anastafius* the 2. the *supream speaking Judges* in their several *Times*, who yet were

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both

Ubi supra.
p. 97.

* Imperial.
Statut. apud
Goldast.
Tom. I. p. 74.
Conc. Con-
stantien.
A. D. 1414.
Sess. 11. Edit.
Bis. To. 7. p.
1036.

Notoriè cri-
minosus de
homicidio,
veneficio,
percinax
Hæreticus,
Simoniacus,
contra Antiqui-
tatem de Resur-
rectione mor-
tuorum dog-
matizavit.
Et paulò su-
perius, — cum
Uxore fratris
sui & cum
sanctis moni-
libus Incestu
commisit, pag.
1035.

both stigmatiz'd for the Crime of *Hereſie* ? Let Mr. *Cressy* now ſpeak like an honeſt man; Were ſuch ſuperiours as theſe, then living and ſpeaking, to conclude all controverſies ? to Interpret Scripture and the Fathers ? to put to ſilence all particular Churches ? to ſubdue mens minds to an *Aſſent* ? and this under the penalty of their being cut off from the body of *Chriſt* ? (Let him read his own diſtates, p. 97.) It will but little mend the matter, to ſay the *Pope* is but *One*, and that He ſpake of *All* Superiours : Becauſe, beſides that they may *All* have their *Byaſſes* and *Errors*, as well as He, in caſe they are *All* conſulted with, (as they never are,) 'Tis very evident that the *Pope* (like the *Sun* among the *Stars*) is *more* than *All*, in all Caſes. The greateſt part of thoſe *Councils* which they are pleas'd to call *General*, have been indeed little better than the meer *Properties* of their *Popes* : which that I may not ſeem to ſay, as one that loves to ſpeak ſharply, but rather as *compell'd* by their own *Accompts* of them, I ſhall here give an Inſtance in *One*, or *Two*.

§. 12. In the laſt *Lateran Council* under *Julius* the 2. and *Leo* the 10. The *Holy Scriptures* (at the firſt *Session*) are humbly laid down at his
Holineſs

— In quantum
eſt Caput Ec-
cleſia errare
non poteſt. Et
tunc eſt caput
Ecceſia cum
facit quod in
ſe eſt; nempe
cum Conſilio
Cardinalium
& doctiſſimo-
rum Virorum
deſiniendo, ubi
errare non po-
teſt. Stella in
Luc. 22. 31.
pag. 280.

A brief Ac-
compt of the
laſt *Lateran*
Council.

inſcript. v. 11.
pag. 11.

Holiness's feet; And, an Oath being administred, are formally toucht by the Officials. The Pope (in that Session) is call'd *The Prince of all the world*; and (in the next) *The Priest and the King to be adored by all the People*, as being most like to God Himself. Accordingly (in the 3^d) The Kingdom of France by Pope Julius is subjected to an Interdict, and the Mart held at Lyons transferr'd to Geneva. The Pragmatick Sanction is rescinded in the fourth, for the improving of the Trade of Ecclesiastical Hucksters, the buying and selling of Church-Preferments. The Pope is asserted as God's Lieutenant upon Earth, though not of equal merits. (A very signal Condescension! and to be kept in everlasting Remembrance! God is meekly acknowledg'd to be superiour to the Pope.) In the fifth Session, Julius die's, (another great Condescension!) And Leo his Successor is saluted, as no less than the *Lion of the Tribe of Judah, the Root of David, the Saviour and Deliverer* that was to come. (A pretty clintch, but a blasphemous complement, and unworthy a Bishop's mouth.) In the eighth and ninth Sessions, This *Lion* roar's; first against them that shall violate his Decrees in the present Council, to whom he threatens such a Sentence of Excommunication,

*Ne flevitis
Filia Sion (ut
Episcopus Mo-
drusiensis af-
fatur Papam)
quia Ecce ve-
nit Leo de
Tribu Juda,
Radix David.
Ecce tibi su-
scitavit Deus
Salvatorem,
&c. Te, Leo
Beatissime,
Salvatorem,
expectamus,
Te Liberato-
rem venturi
speravimus.
Concil. Lare-
ran. ult. Sess.
6. Bin. To. 9.
pag. 74.*

municatton,

Divina Majestatis tuæ
conspexit, rutilanti
cujus fulgore imbecilles
oculi mei caligant
&c. Et paulo post,
In te uno legitimo
Christi & Dei Vicario,
propheticum illud
debuerit rursus impleri,
Adorabunt eum omnes
Reges Terræ, omnes Gentes
servient ei.
Ibid. Sess. 9.
p. 114, 116.

Of the Council
at Trent.

munication, as none but Himself could absolve them from. Next against the Emperour, Kings, and Princes, whom he chargeth not to hinder such as were coming to the Council, under the penalty of incurring God's Displeasure and his own. In the last of those two Sessions, *Antonius Puccius* tells *Leo*, how his Eyes are darkened by the rutilant Brightness of his Divine Majesty. — in him alone as the Vicar of God and of Christ, That saying of the Prophet ought again to have its completion, *All the Kings of the Earth shall come and Worship, All the Nations under Heaven shall do him Service.* In a word, throughout the whole Council, nothing is carried by the counsel, or consultation of Assessors, (for Assistants I cannot call them,) nothing by suffrages, or votes, from them that make it wear the name of a General Council; But, the supreme present Judge (to use the phrase of Mr. Cressy) as an Infallible Dictator, ordained *All*. This is constantly the Preface to each Decree in That Council, *Leo Episcopus, servus servorum Dei, ad perpetuam rei memoriam, approbante Concilio, &c.*

§. 13. So again in their last and best beloved General Council, *All the Fathers* do but prepare convenient matter for Decrees, whereunto the

the *Popes Fiat* does give the life. Their two and twenty years continuances do end at last in a * meek *Petition*, That his Holiness will vouchsafe to confirm what they had done; (that is,) to inform the lifeless matters they had prepared; which could not have the nature and force of *Articles*, or *Decrees*, until the Pope had breathed on them the 'Breath of Life. So a little before That, * The General Council does humbly hope, That if any Difficulty arise in the receiving of the *Canons*, or if any things Doubtful shall require a *Definition*, or *Declaration*, His Holiness will provide for the Necessities of the *Provinces*, for the *Glory of God*, and the *Tranquillity of the Church*, either by calling a *General Council*, if He shall judge it to be needful, or by committing all the *Business* to such as He shall think fit, or by what way soever He shall judge more commodious. All, upon the matter, both is, and must be, as He pleaseth; and when the Council is dissolv'd, He is himself Tantamount to a *General Council*. Indeed much more. For the Council did but propose, But He^a declares, and defines, by *Apostolical Authority*. He^b command's, and decree's, by somewhat more than *Apostolical*, That Faith without the least Doubting, be had by all to his Creed;

* Humiliter
petimus no-
mine d.lli
Concilii Oecu-
menici Triden-
tini, ut Sancti-
tas vestra dig-
netur confir-
mare omnia
& singula,
Ec. Edit.
Bin. Tom. 9.
pag. 442.

* Si in his re-
cipiendis ali-
qua Difficultas
oriatur, aut
aliqua incide-
rint quæ De-
clarationem
aut Finitio-
nem postulent,
—confidit san-
cta Synodus
Pontificem
curaturum.—
Ec. viderit
expedire—
&c. Si neces-
sarium judi-
caverit, &c.
Si ei visum
foerit, Ec.
Ibid. p. 434.
a Apostolicâ
Auctoritate
declaramus &
definimus p.
444.

b Fidem sine
ullâ Dubitati-
one haberi
mandamus
atque decerni-
mus, p. 443.

* Vide Con-
cil. Trident.
Edit. Bin.
excus. Ge-
nev. A. D.
1612. Tom. 9
Sess. 4. p. 354.

Creed; and all under the penalty of being cut off from the Body of Christ; notwithstanding some part of his Creed is * *This, That Apocryphal writings, and meer Traditions, concerning Faith, as well as Manners, are by all to be receiv'd with as much Reverence and Affection, as things proceeding from God the Holy Ghost, or from the mouth of our Lord Jesus Christ.*

Now if a Council (as the Lateran) does only Read a Decree in *Fieri*, And a Pope (as the Tenth Leo) by saying *Placet*, does make it one in *Faëto esse*; If a Council cannot be *currant*, unless it be called by the Pope, and by the Pope *presided in*; yea if nothing don in it can pass for *currant*, until the Pope hath approved of it, or until he hath made it become *Authentick* by an *Act* of his Will, or by a word of his Mouth; Mr. Cressy, and Father Johnson, who do so earnestly contend for a *subcœlestial* Infallability, cannot chuse but believe, (if at all they believe, as well as plead it,) That its real Inherence is in the Pope, and only said to be in the Church, because it does more become the Error, and set it off to the People with better Grace. The Reason of what I say is very cogent in it self; and that it may be so to others, I thus endeavour to make it plain. They say that

that *Councils* are not *currant*, unless approved of by the *Pope*. Nor does he give his *Approbation*, until the *Council* is at an end. His *Approbation* is *after*; and not *before* it. From whence 'tis natural to *Infer*, That he *approve's* not of the *Council*, because *Infallibly* good and therefore *currant*; (it would not then need his *Approbation*;) But the *Council* is good and *currant*, because He *approve's* it. And why should That be said, unless because He is *Infallible* with *Them* that say it? Thus (I say) it is to *Them*, not Thus in *Itselfe*. For then there would follow this other Absurdity, That if The *Council* hath *err'd*, it is because the *Pope* hath not *approved* it. For let him but *approve*, and It hath not *err'd*, because it hath every thing required to its *Infallibility*. If not, let them speak; for I argue only *ad homines*, and (out of very great charity) try to make them *asham'd* with their own *De-vices*.

§. 14. Now (to speak a gross Truth,) The *Approbation* of a *Pope*, when a *Council* hath don with its *Consultations*, cannot possibly have the virtue to effect that such a *Council* shall not have *err'd*. For if it hath erred it is *erroneous*, though He *approve's* it. If not, it is *orthodox*, though

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He rejects it. The Emperours who call'd the first and trueſt General Councils, did either not care for, or not expect his Approbation. Yet Thoſe were the Councils, either not erring at all, or at leaſt the leaſt erring of any other.

§. 15. But let us yield Mr. Creſſy yet more Advantage, and ſuppoſe him only to mean what once he ſaith, (for he ſaith ſo many things, that he ſeem's to have many, and even contradictory meanings,) * A Church represented by her Paſtors out of All Nations, which Paſtors out of All Nations make a * General Council; And that This only is the Church, to which he aſcribes Infallibility. To which I anſwer, by two Degrees. Firſt by obſerving, that he takes for granted what is falſe. For there was never ſuch a Council, as to which All Nations did ſend their Paſtors, and by conſequence The Church was never ſo Represented; and by conſequence never Infallible, if She can only be Infallible when ſo Represented, to wit, by the Paſtors of All Nations which have Chriſtian Churches in them. For, the firſt four General Councils were not ſuch in That ſenſe; And only were called Oecumenical, not for Bellarmine's Reason, but becauſe they conſiſted of all the Paſtors who were

* Ch. 9. p. 95.
ſect. 7.

* Concilia Generalia dicuntur ea, quibus intereſſe poſſunt & debent Episcoporum totius Orbis, (niſi legitime impediantur) & quibus nemo reſſe praſidet niſi Summus Pontifex, aut alius ejus nomine. Inde n. dicuntur Oecumenica, i. e. Orbis totius Terra Concilia. Bellarm. Controv. To. 1. l. 1. de Concil. c. 4. p. 1096.

sent from *Those Nations* which made up *all the Roman Empire*, whose *Emperours* (by a figure) were call'd the *Masters of the world*. Beyond the limits of the *Empire*, *None* of those, or after-*Councils*, did ever reach. *None* went thither out of *Persia*, *India*, the *Inmost Arabia*, and *Æthiopia*, wherein the *Churches* were never under the *Roman Empire*; Nor yet out of *Britain*, *France*, and *Spain*, when, being parted from the *Empire*, They became the *Peculiar* of other *Princes*. And as the *Empire* grew scanty, so the *Councils* in proportion did grow less *General*. Whose *Greatness* is to be measur'd, not by the number of the *Bishops*, but by the multitude of the *Churches*, and by the *Greatness* of the *Regions* from which they come. But since the *Bishops of Rome*, with other *Rights* of the *Roman Empire*, have invaded *This* also, of calling and *presiding* in *General Councils*, they have been only call'd *General*, for being a *Confluence* of *Pastors* out of *all the Papal Empire*. And therefore, according to *Mr. Cressy*, They could not possibly be *Infallible*, because not *such*, as to which *All Nations* did send their *Pastors*.

§. 16. Next I answer by observing that the learned't Romanists cannot agree, about the

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Nature

Of Assemblies
the Synods.
Concil. Chal.
Act. 1. Bin.
To. 3. p. 50.

* *Quadam
sunt ab Apo-
stolica sede
approbata, at-
que ab Eccle-
sia universa
recepta; qua-
dam omnino
reprobata;
quadam par-
tim reprobata,
partim appro-
bata; quadam
nec approbata,
nec reprobata;*
Bellarm. ubi
sup. p. 1097.

a pag. 1105,
1107, 1109.
Et inde con-
stat, locutum
esse Bellar-
minum ex
sententia
suâ, quia sic
claudit Parti-
tionem, Quod
membrum
postremum
in Consiliis
particulari-
bus potissimū
locum habet.
p. 1097. Ergo
membra pri-
ora in Gene-
ralibus, ut &
postremum
aliquatenus,
etiamsi non
potissimum.

Nature, or Number, of General Councils. For, first as to the Nature, The General Councils of the Romanists are * thus divided by themselves; Some (say they) are approved by the *See Apostolical*, and received by the *Catholick Church*.² Some are absolutely reprobated.³ Some are reprobated in part, and in part approved.⁴ Some are neither reprobated, nor approved. Now since each of these sorts is said by Romanists to be *General*, and General Councils in the general are also said by the same to be *Infallible*; What else do they say, in effect & substance, but that the Church represented in General Councils is either absolutely *Infallible*, (as in the first species of General Councils,) or altogether fallible, (as in the second;) or partly *Infallible*, and partly fallible, (as in the third;) or neither fallible, nor infallible, (as in the fourth.) If General Councils cannot err, Why then do they reprobate, or doubt any of them? If they have sufficient reason both to reprobate some, and to doubt of others, Why do they call^a Them General Councils? or, if General Councils can be doubted of at all, and that by Them too; By what *Infallible Token* shall they know, either that the Councils are truly *General*, and *Genuine*; or at least, that being such, they are *Infallible*? Of Bellarmine's 18 General Coun-

cils, which are his *first* and *best* species, he proves the *Approvedness* and *validity* by the Pope's *præsiding* in, or *approving* of them. His *General proof* is but this, [They are approved of by the *Pope*, and *receiv'd* by *Papists*.] And what is this but to *beg the Question*? The *first 8 Councils* he proves to be such, by the ^b *Decree of the Pope*. The *Nine that follow* he proves to be approved, *Because the Pope præsided in them*. And the *last* was *confirm'd* by *Pius Quartus*. So that a Council's *'auſaritia* is derived from the *Pope*, and depend's upon his *Pleasure*. But now of those 18. there is a very great difference. For the *first four only* were *received* and *rever'd* by *Gregory the Great*, as were the *four* ^c *Gospels of Jesus Christ*. Which *Reverence* would have been due to the other *fourteen*, had they been of as great *Authority*; as they needs must have been, had all been *æqually Infallible*, in their opinion who *own* them *All*. And yet the *later Councils* had been *more valid* than the *former*, if 'tis not ^d *lawful* to call a Council, *without the Authority of the Pope*, as *Marcellus* his *Decretal* affirm's it is not. Secondly for the *Number* of their *approved General Councils*, I see not how it can be agreed. For besides that the ^e *Greeks* receive

^b Dist. 16.
Can. sancta
octo. apud
Gratian.
p. 60, 61.

^c Gratian.
Decret. par.
1. Dist. 5.
Huc spectat E-
pist. Vigili
Papæ ad Eu-
tychium, a-
pud Concil.
Edit. Bin.
To. 8. p. 593.

^d Alsque Ro-
mani Pontifi-
cis Autoritate
Synodum ali-
quibus congre-
gare non licet.
Ibid. Dist. 17.
^e Concil.
Florent.
Sess. 5, & 6.

f Magdeburg.
Cent. 8. c. 9.
& Cent. 9. c. 9.

g V. Concil.
Gen. & Paulo
V. Edit.
Tom. 4.

receive no more than the *first seven*, The^t *Lu-
therans* but *six*, The *Eutychians* in *Africa* no more
than *three*, The *Nestorians* in the *East* no more
than *two*, and the *Polonian Trinitarians* no more
than *one*, (which Difference is acknowledged
by *Bellarmino Himself*,) : I say, besides This,
I wonder when *Bellarmino* will be ever agreed
with *Pope Paul the fifth* ; The former *rejecting*
the Council at *Constance* from the number of the
Approved, which yet the *Later* does admit of
with *equal Reverence*. It was *reprobated* indeed by
a *worse* than it self, to wit the Council at *Florence*
next following after ; but 'twas only for decre-
ing, that a Council was above the Pope, for which it
ought to have been *approv'd*. And abating those
things which consist not with the *Haughtiness*
(but the just *Dignity*) of the Popes, It is as
generally received as any other. Yet we need no
better Argument to prove such a Council above
a Pope, and the gross *fallibility* of both together,
than an *Historical Account* of *That one Council*,
as we find it set down by *Pope Paul the fifth*.
The *Third* at *Constantinople*, which is com-
monly reckoned the *sixth General Council*, was
by the 14th at *Toledo* (Can. 7.) esteem'd the
Fifth. Implying the former under *Vigilius*, not to
have

have been one of the *General Councils*, which yet with *other Councils* does pass for such without Question. And so much for the *Number* of general Councils, as well as for the *Nature* of them.

§. 17. Last of all let Mr. *Cressy* be allow'd to mean at the most Advantage, That his *General Councils* are said to be *Infallible*, not because they cannot, but do not err; for so he most improperly, but yet most kindly helps out himself, chap. 9. pag. 98. But does he not think it was an Error in the first Council of Nice, (as in the third of *Constantinople*) to assent to *Paphnutius* his *ἐπιτομή ἐν τῇ τοῦ ἱεροῦ γυναικὸς συνουσίᾳ*, and patronizing the Marriage of Priests, as both *Socrates*, and *Sozomen*, and the Roman * Decree do alike affirm? At least the Council of *Eliberis* (which was contemporary with That) Mr. *Cressy* will say was in an Error, for declaring it unlawful, to paint in the windows or walls of Churches, what is the object of Adoration. And so much the rather will he believe it to be an Error, because the second *Nicene General Council* decreed that Images are to be worship'd, and denounced an *Anathema* to all that doubt the Truth of it. Does he not think it was an Error in the Council

Socrat. Hist.
Ecc. l. i. c. 8.
Sozomen.
l. i. c. 23.
Niceph. l. 8.
c. 19.

* Dist. 32.
Can. Nicen.
V. Concil.
Constantin.
III. Can. 13.
To. 5. p. 326.
Concil. Elib.
Can. 36.

Concil. Nic.
2. Act 4.
Concil. Constant.
quartū decrevit eundem imaginū cultum. Edit.
Bin. Tom. 7.
p. 1046.

of

Concil.
Chalced.

Act. 15. Can.
28. Qui Canon
penitus est,
non obstante
Binii subter-
fugio pudendo.
Tom. 3. pag.

446.

* Concil.

Constanti-
nop. III. Act.
13. Tom. 5
lib. 211.

Vide Notas
in vitam

Honor. Edit.

Bin. Tom. 4.

pag. 572.

οριζομεν —

αρχιερα Ρω-

μαϊκον εις πα-

σαν τω οικου-

μενω τω προ-

τειον καλουμεν.

— Διαδοχον ην

τη Πιπρε, το-

ποταμω τω

Χριστω. η πα-

σις εκκλησιας

καθολικη, η

παντων Χριστι-

ανων πατρις ε-

η διαδοχον

ισταρχων, ην

διουκυρει η

κυβερνησις τω

καθολικω εκ-

κλησια, αυτη

ισοι τω Χριστω

πλεον εξουσιας

παρεδωκεν.

&c. Concil.

Flor. definit.

Edit. Bin.

To. 8. p. 854.

* Ibid. Sess.

5. p. 593.

of Chalcedon, to Decree unto the Bishop of Constantinople, even in causes Ecclesiastical, an equality of priviledges with the Bishop of Rome? Or does he not think it was an Error in the * sixth General Council, to condemn Pope Honorius as a Monothelite, and to decree that his Name should be razed out of the Churches Diptychs; seeing another General Council, since held at Florence, hath defined the Pope to be the High-Priest over all the world, the Successor of St. Peter, Christ's Lieutenant, The Head of the Church, The Father and Teacher of all Christians, and one to whom in St. Peter our Lord Jesus Christ did deliver a full Power, as well to GOVERN, as to feed the Universal Church? And did accordingly excommunicate the Council at Constance, for seating a Council above a Pope? Or is it not thought by Mr. Cressy, that This Florentine Council was in an Error, in Granting the Roman Church a Power of adding to the Creed, which the General Council of Chalcedon had forbidden to be done under the Penalty of a Curse? as was * observed and urg'd by Pope Vigilius Himself, to Eutychius the Patriarch of Constantinople? Let Mr. Cressy but compare the sixth General Council (whose famous Canons were made in Trullo,) with

Image of Christ is to be worship't as the Gospet of God, That whosoever adore's it not, shall never see his Face at his second coming, (never at least by their good will,) That the Pictures of Angels and all the Saints are in like manner to be adored, And that all who think otherwise are to be Anathematiz'd; I hope Mr. Cressy and Father Johnson are not such Lovers of Idolatry and Contradiction, as not to know and to acknowledge the Fallibility of their Church in a general Council.

§. 18. I have the rather made it my choise to use the *Canons and Decrees of Popes and Councils*, (especially of such as by the Romanists themselves are accompted *General*,) Because for want of a better Refuge, when they are press't with many things which cannot be *justifi'd*, or *deny'd*, They have evermore recourse to This one Catholick evasion, That *they are but the sentiments of private Doctors*, whose ill opinions or mistakes are not chargable on the Church. Now though we cannot but beleive their *Private* ^{*}*Doctors* (as they call them) when they are men of great *Learning*, and greater *Zeal* to That Cause, and only speak as *Narrators* touching matters of *Fact*, and such as of which they might be silent with more advantage unto themselves;

Yet

* Such as
Bellarmine,
Baronius,
Onuphrius,
Vasquez, Alal-
donat, Stella,
Syna, Staple-
ton, Pamolinus,
Petavius, Vi-
ves, Rabanus
Maurus, and
others. Yea
Scotus, Aquin-
as, Pope
Gregory the
Great. The
Bishops of
Germany in
the Council
at Wormes,
&c.

Yet I hope 'twill not be said, That the *present Superiours living and speaking*, to whom * *Mr. Cressy* ascribes the power of *Concluding all Controversies*, are no better than *private Doctors*; much lesse will they say it of their *General Councils* unto which they do * acknowledge the *last recourse is to be had*. And here if any man shall ask what may be probably the Reason, why when the Tenet of *Infallibility* is so far a *Doctrine* of their Church, as it is taught and maintain'd by their * *Present visible Governours* or their *present Superiours living and speaking*, (unto whom is ascribed the power aforesaid,) It hath not yet been thought fitt to be credited by the *Decree* of a *General Council*, (nor indeed of any Council that I am able to alledge;) I know not what Reason to render of it, unlesse I may say that they distinguish between their *Doctrines*, and their *Opinions*; or between *Things Pretended*, and *Things Believed* by their Superiours; As if the *Governours* Themseves (whom * they make *Tantamount* to a *General Council*) were not able to *believe* the *Infallibility* they pretend to, But only thought fitt that *The People* should. If any other man Can give any *better* reason, I do earnestly desire that what I have given may go for *None*.

* Ch. 9. 97.

* Ib. p. 95.

* Ib. p. 93.

* Ib. p. 97.

* Ubi supra.
præsertim
pag. 97.

§. 19. And as, on the *one* side, Their stedfast Belief That Shee cannot err, is enough to confirm them in all their Errors; So, to convince them on the *other* side of that *one* Error, will make them ready both to see, and renounce the Rest. That it may seem to be a vain, or a needless Thing, for any man to be lavish of Time, or Labour, in a particular Ventilation of other controverted Points, whilst This of Infallibility remain's untouch't, or undecided. For if we shew them the Absurdities of Bread and Wine being transmuted into the Body and Blood of Christ; or of being so transmuted into Human Flesh and Blood, as to retain both the Colour, Touch, and Taste, and all other Adjuncts of Bread and Wine; or of its so beginning now to be (in the Act of Consecration) the numerical Body of a crucified Jesus, as to have been the very same under Pontius Pilate, as well as in the Virgins Womb; or of its beginning to be as often, and of as many several Ages, as the Priests at their Altars shall please to make it; or of its being the same Body, whether eaten by a Christian, or by a Dog: They will defend themselves with This, That though 'tis Absurd, and Impossible, yet it is necessarily True, because 'tis

'tis taught by that Church which cannot *deceive*, or be *deceiv'd*. Whereas, if once we can convince them that she is *able* to be *deceiv'd*, who had taught them to believe she is *undeceivable*, (and that in matters of greatest moment,) They cannot chuse but *disapprove* and *forsake* her too, as the *greatest Deceiver* in all the world.

§. 20. That Shee is *Able* to be *deceiv'd*, cannot better be evinced than by the Evidence that Shee *Is*. And tis evident that Shee *Is*, by her own *Confession*. For shee is no where more seen than in her *General Councils*, whereof when any one does *condemn* what Shee asserts as no *Error*, or when one does *contradict* and *accuse* another, (of which I have given sufficient Instance,) she does confess herself *Fallible*, by so declaring She has been *False*. And accordingly Mr. Cressy could not righteously be blam'd by the Roman Partizans, for having *confessed* (as he did) in his *Exhomologesis*, * *That this Infallibility is an unfortunate word; That he could wish it were forgotten, or at least laid aside; That Mr. Chillingworth fought against it with too great success; That it is not to be met with in any Council; And*
That

* See the use which is made by Dr. Pearson in his Preface to the Reply of the Lord Viscount Faulkland.

That the Authority of the Church (meaning the Church undepraved) was never enlarged by Himself to so great a measure. And as They cannot blame him, much less can I, for confessing a Disadvantage he could not conveniently deny. That which I blame him for is This, (and for This he can never be blam'd enough,) That having * confessed *Infallibility* to be one of God's peculiar * *Incommunicable Attributes*, and by consequence that the Church which he calls the *Roman Catholick*, can no more be *Infallible*, than *Omniscient*, He has yet been so transported with Partiality to a Church he has resolved to assert, (whether right, or wrong,) as to * communicate That to Her, which he confesseth * *Incommunicable*; and to affirm that That is *Necessary*, which he confesseth to be *Impossible*; and so to espouse in a Fit of Kindness, what in a Fit of Discretion He cannot Own.

§. 2. Having thus cloy'd my Reader with but a Taste of Mr. Cressy, I persevere in my purpose not to spend or loose time upon all the Rest; partly for the Reason al ready mention'd, because 'twould be as well a thanklesse, as needlesse office. Partly because tis undertaken (without my Care or procurement) by
other

* Rom. Cath.
Doct. no Nov.
* Cap. 9. Sect.
11. p. 98.

* Ubi supra,
pag. 89.

* Pag. 98.

other men. Nor only *undertaken*, But elaborately *don* too; not only by Mr. *Whitby*, (and by Him very sufficiently,) But by a Person of greater *Eminence*; after whom to sett about it, would at least be *superfluous*, if not *Immodest*. Partly because I am still dissuaded both by the *Virulence* of mine *Enemies*, and by the *Kindnesse* of my *Friends*, as well as by many my more *peculiar* and *lesse-dispensable* *Employments*. Lastly because by a little *Pattern* of any strong or slight *Stuff*, 'Tis both the cheapest and easiest way whereby to Judge of the *whole Piece*.

Ἐκ τῆς Κεχοιωδου
Πατρὸς δὲ ὑφασμα.

F I N I S.

EMYXON NEKPON.

OR THE

LIFELESNES of LIFE

On the hether side of

IMMORTALITY.

With a Timely Caveat against

PROCRASTINATION.

Briefly expressed and applyed in a

SERMON

Preached at the Funeral of

EDWARD PETTO

of Chesterton in Warwick-shire Esq;

ὁ πύθμ' ἐγὼ
Ζῆν τῶν, ἀλλὰ ΕΜΥΤΧΟΝ ἡγῶμαι ΝΕΚΡΟΝ.
Sophocles ἐν Ἀντιγ.
Ο ΒΙΟΣ ἀληθὴς ὁ ΒΙΟΣ, ἀλλὰ Συμφορὰ.

NOT A NOVEL

OF THE

THESE

OF THE

THESE

THESE

THESE

THESE

THESE

THESE

THESE

THESE

THESE

THESE

THESE

THESE



To my ever Honoured Friend
 Mrs. Elizabeth Peyto
 of Chesterton.

MADAM,

TO speak my sense of your many Favours,
 with my reverent esteem of your Approba-
 tion, and how inclinable I have been to yield obe-
 dience to your Commands, the greatest expression
 that I can make, hath been hitherto the least that I
 think is due. And now I am sorry I can prove by
 no better Argument, (at the present,) how great a
 deference and submission I think is due to your
 Judgment, than by my having preferr'd it before
 mine own, in permitting that Sermon to lye in
 Common, which I had only intended for your
 Inclosure. For though the thing hath been desired
 by several persons of Quality, besides your self;
 yet the principal end of my Publication, is not to
 gratifie their desires, whom I could civilly deny,
 but to comply with your reasons, which I cannot

K k k 2

pardo-

* 1 Cor. 13. 7.

*pardonably resist. The very piety of your Reasons having added to them so great a power, that what was skill in Aspendius, in me would certainly be guilt, should I (through Avarice or Envy) reserve any thing to my self, by which your charity doth * believe I may profit others.*

2 Cor. 5. 10.

Indeed considering we are fallen, I do not only say, into an iron age, but into an age whose very iron hath gather'd rust too, wherein the most do so live, as if they thought they should never dye, (at least had forgotten that they are dying, and being dead, must be accountable for what is done whilst they are living,) it may be labour well spent, to trig the wheels of their sensuality; and that by thrusting into their eyes such sad and seasonable objects, as may make them consider their latter end.

Deut. 32. 29.

It was a custome with some of old, whensoever they intended a sumptuous Feast, to put a deaths-head into a dish, and serve it up unto the Table: which being meant for a significant, though silent Orator, to plead for temperance, and sobriety, by minding the men of their mortality, and that the end of their eating should be to live, and that the end of their living should be to dye, and the end of their dying to live for ever, (for even the Heathens who deny-ed the resurrection of the body, did yet believe the

*the immortality of the Soul,) was look'd upon by all sober and considering guests, as the wholesomest part of their Entertainment. And since 'tis true, (what is said by Solomon) that sorrow is better than laughter, for by the sadness of the countenance the heart is made better; whereupon the Royal Preacher concludes it better of the two, for a man to go into the house of mourning; I cannot but reason within my self, that when * the heart of fools is in the house of mirth, whose customary language is such as this, [* Come on, let us injoy the good things that are present, let us crown our selves with Rosebuds before they be wither'd, let none of us go without his part of voluptuousness, let us leave tokens of our joyfulness in every street, let us oppress the poor man that is righteous, and let our strength be the law of justice,] there can be nothing more friendly, or more agreeable to their wants, than to invite such men to the house of mourning, and there to treat them with the character of the most troublesome life of man, (which being impartially provided, will serve as well as a Deaths-head,) during the time of his floating in a valley of Tears.*

Eccles. 7. 3.

Verse 2.

* Verse 4:

* Wild. 2. 6,
7, 8, 9, 10.

For

For this is usefull to teach us all, not to be amorous of a life, which is not only so short, as that it cannot be kept long, but withal so full of trouble, as that 'tis hardly worth keeping. Nor by consequence to doat on a flattering world, which is so little to be enjoy'd, and its Enjoyments also so full of vexatious mixtures. Again 'tis useful to encourage us, not to be afraid of a man that must die, and whilst he lives can but kill the body. Nor to scruple at the paying that common debt, which we owe to Religion, as well as Nature; that God may give us an *acquittance, as well as nature: we having received an ensurance from the infallible undertaker, that the way both to save, and prolong a life, is religiously to lose it, or lay it down. Again 'tis useful to admonish us, (after the measure that we are negligent,) to *trade with the talent of our time, for the unspeakable advantages of life eternal; and to do all the work we can, because the night cometh, when we shall be able to work no more. Lastly it mindeth us, as to be doing, because our Lord cometh, and is at hand, so to be vigilant and watchful, because we know not *what hour. In a word; the more transitory, and the more troublesome, the life of men shall appear to be, by so much the better will be the uses,

Joh. 14. 1.

Eccles. 2. 12.

Isa. 51. 12.

Mat. 10. 28.

*Mat. 25. 21.

Mat. 16. 25.

Mark. 8. 36.

*Mat. 25. 16.

Luk. 19. 15.

Joh. 9. 4.

Phil. 4. 5.

*Mat. 24. 42.

uses, which we are prompted to make of its imperfection.

And here it comes into my mind, to give you my thanks by my observance of the seasonable counsel you lately gave me, not to lavish out my time in shaming the adversaries of truth, (by way of answer or reply to their meer impertinencies and slanders,) but rather to spend it in such practical and peaceable meditations, as are likelier to forward their Reformation. And though it was not your opinion that I could not use my time ill, in writing continuall vindications of the lately persecuted doctrines of Jesus Christ, but onely that you thought I might use it better; yet my opinion doth so fully concur with yours, that even as soon as my leisure serves me to pay my Readers what I have promis'd, (that men may learn to love God, by thinking him free from their Impieties, and may not reverence their Impieties, so far forth as they think them the works of God,) I shall direct my whole studies, as you have charitably advised. And indeed I am the fitter to take your Counsel, because I want a fit enemy with whom to combat; since three or four of the ablest have quit the field, and as it were bowed to the truth of the things in question. For though they have lately sent out a
Teazer,

Teazer, who (they hoped) might tempt me to loss of time, not by disputing in any measure against a line of what I have publish'd, but only by opening a noysome mouth, in a very wide manner against my person, and (which is infinitely sadder)

* He saith expressly, 1. That whatever God foresees, and doth not prevent, (which is all the wickedness in the word) he may be justly said to Cause. (p. 9.) 2. That Gods absolute will is the prime cause, and necessarily productive of every action of the creature, p. 10. (and so no less of our worst, then of our best actions.) 3. That God cannot be freed from being the author of sin, by such as acknowledge his prescience, p. 9. (so that either he cannot believe Gods prescience, or cannot but believe him the Author of sin.) 4. That he cannot deny God to be the author of sin, or to will the event of sin, p. 2.

against my * God too; yet this does signifie no more, than that they are stomackful in their afflictions, and like the mettle-som Cynægyrus in no particular but this, that when his Hands were cut off, he pursued the enemy with his Teeth. A Printed Pamphlet comes to me, subscribed and sent by Edward Bagshaw, (with your pardon be it spoken, for 'tis not hand-som in your presence,

to mention the name of so foul a thing,) which neither the gravity of my Calling, nor the price I put upon my time, nor the reverence I bear to your advice, will permit me to answer in more than two words. (and in these I shall imitate the most judicious Mr. Hooker.) For whereas it amounteth to these two things, to wit, his railing against God as the * Author of sin, and his railing against me as a grievous sinner, (without the offer of any proof, for the one, or the other,) To the first I say,

No,

* P. 2. l. 19, 20
 & p. 9. l. 18.
 10. l. 22. p. 10.
 l. 23, 25. 16. be
 compared
 with l. 32.

No, to the second, Nothing. As for his blasphemies at large, his inconsistencies with himself, his frequent confessions that he is ignorant of what he presumeth to affirm, his impotent slanders, his most unsavoury scurrilities, his pique at my cassock and my cap, his evil eye upon my Rectory, and female Readers, (to the honour of your sex, and shame of ours,) last of all for his impenitency and resolutions to persevere in his crying sins,) against That person of all the world, whom, next to God, and his Parents, he ought to have had in the greatest reverence,) I shall leave him to the mercy of one or other of my Disciples; who being as much his Juniors, as he is mine, may have youth enough to excuse, if not commend them, for cooling the courage of so prurient and bold a Writer. But for myself, I have determined, so to profit by what I Preach in the following Sermon, as not to leave it in the power of every petulant undertaker, to dispose of my hours in altercation. They that look to live long before they * look upon the grave, may trifle out their time with better pretensions to an excuse; but I who have lost so much already, and have had (as I may say) so many Trials for my Life, (at that Bar of Mortality, the Bed of Sickness,)

* Psal. 16. 10.

L I I

which

which makes me consider it as ~~uprising~~, and dying life, cannot think it so much as lawful, to dispute it away with an itching adversary; who, however insufficient to hold up his quarrel, is yet too restless to lay it down.

But I proceed to that Subject (from which my thoughts have been kept by a long parenthesis) of which I love to be speaking on all occasions that can be offer'd, because I find so much in it, of which I cannot but speak well; and no less to the honour of his memory, than to the profit and pleasure of his survivors. He was certainly a person, who liv'd a great deal of life in a little time; especially dating it (as he did) from the memorable point of his renovation. When I consider him in his Childhood at the University of Oxford (I am sure some years before you knew him) exciting others by his Example, to mind the end of their being there; how strict and studious he appeared throughout his course; how much farther he went before, (in point of standing and proficiency,) then he came behind others, in point of years; how much applauded he was by all, for his publick Exercises in Lent, both as an Oratour at the Desk, and as a Philosopher in the Schools; how (like the brave Epaminondas) he added honour
to

to his degree, which yet to us (of his form) was all we were able to attain; when I reflect upon his progress through much variety of Learning, through every part of the Mathematicks, especially through Algebra, the most untrodden part of them; and when I compare with all this, the great sobriety of his temper, his unaffected humility, and (after a publick aberration) his perfect return into the way, out of which (for some years) he had unhappily been seduced; last of all when I remember, how whilst nothing but prosperity made some in the world to hug their error, he hated his so much the more, the more he had prosper'd by its delusion, (which was an argument of the most generous and Christian temper,) I think I may truly affirm of him, what was said by Siracides concerning Enoch, that being made perfect in a short time, he fulfill'd a long time.

Wisd. 4. 13.

I do the rather think it a duty, to praise him after his decease, the less he was able to endure it, whilst yet alive. And I conceive my self the fitter, to speak a little in his absence of his perfections, because so long as he was present, I only told him of his faults. (Never leaving him as a Monitor, until I thought he left them.) For having found him my noble Friend, and (which in honour to

his memory, I think it my duty to acknowledge) my very munificent Benefactor, I could not be so unkind a thing, as not to afford him my reprehensions, (yet still attended with respect,) in whatsoever regard I could think them useful. And 'twas the mark of an excellent judicious spirit, that he valued me most for my greatest freedom in that particular. Even then when our heads were most at enmity, (by the over great influence of his Father's persuasion upon his own) there still remained in both our hearts a most inviolable friendship. And yet the chiefest instance of mine, was only my often having been angry with what I conceived to be a sin; against which (by Gods goodness being sufficiently convinc'd) he grew at last to be as angry, as Friends or Enemies could have been. He had impartially consider'd that sacred Aphorism, that to refuse instruction, is to despise ones own soul. And he who could not be thankful for being chid, was judg'd by him to be unworthy of any honest mans anger. Nor can I imagine a solid reason, why he was careful in time of health, to bespeak my presence in time of Sicknes, (of which you are able to be his witness,) unless because he did esteem me the most affectionate person of his acquaintance, by his having still found me the most severe.

severe. *To conceal his great failing, (which was so far scandalous, as it was publick, and apt to be hurtful by the reverence which many men had to his example,) and only to speak of the best things in him, were rather to flatter, then to commend him. But yet as the Scripture hath said of David, that he did what was right in the eyes of the Lord, save only in the matter of Uriah the Hittite, so I think I may say of your self-departed, that unless it were in that one unbecomingness, of engaging himself in an ugly Cause, (which yet he seriously repented, and so was fited for that early, but most exemplary death, which happily opened a door to his Immortality,) his greatest Vice was but this, that he modestly concealed too many Virtues.*

1 King. 15. 5.

The remarkable manner of his departure did most remarkably resemble Sir Spencer Compton's (a person so singularly qualified, by Grace, and Nature, and Education, that however his extraction was highly Noble, I may confidently say it was the lowest thing in him,) who dyed at Bruges about the time, wherein the man of our desires expir'd at Compton. Never did I hear of a more heavenly Valediction to all the contentments of the earth, than was given by these two at their dissolu-

dissolutions. Never yet did I hear, of any two farewells so much alike. Never were any more admired, by those that saw them whilst they were going; or more desired, when they were gon. How your excellent Husband behav'd himself, I have but partly related in the conclusion of my Sermon. For though I may not dissemble so great a Truth, as my strong inclinations both to think and speak of him to his advantage; yet in my last office of friendship, I did religiously set so strict a watch over my tongue, as that I rather came short in many points of his commendation, than went beyond him in any one. And could I have had the possibility to have kept him company in his sickness, which I as earnestly endeavour'd as He desir'd it, (but his sickness was too short, and my journey too long, for either of us either to give, or to receive that satisfaction,) I might have perfected that account, which many witnesses enabl'd me to give in part.

Having thus far spoken of him to you, I must only speak of you to others. For such as reject what they deserve, I think it a Panegyrick sufficient, to make it known they will have none. Having dedicated my papers to a person of your Indowments, for whom to approve, is to patronize them,

them, I also dedicate your person (with the hopeful particles of your self) to the peculiar protection and grace of God. And as the Heirs of that Family, which you were pleased by adoption to make your own, have already been Lords of that seat for more than eighteen Generations, (which I can reckon,) so that the person whom I commemorate may inherit also that other blessing, (as an addition to that blessing which God hath given Him in your self,) confer'd in favour upon Jonadab the son of Rechab, [Not to want a man to stand before him for ever,] is no less the hope, than the prayer, of him who thinks himself obliged, as well to be, as to Write himself,

Jer. 35. 19.

Your most importunate Servant
at the Throne of Grace,

THOMAS PIERCE.

THE
LIFELESNES of LIFE

on the hether side of

IMMORTALITY.

A SERMON Preached at the Funeral of
Mr. EDWARD PETTO.

JOB XIV. I.

*Man that is born of a Woman, hath but a short time
to live, and is full of Trouble.*

NOW ye have listen'd unto the *Text*, Cast
your Eyes upon the *shrine* too. For
that does verifie *This*, by no less then an
Ocular Demonstration. You see the Reliques
of a Person, full of honour indeed, but not of
years; he having had his *December* (I may say)
in *June*; and reaching the end of his Journey,
(as 'twere) in the middle of his Course. So
that if I should be silent upon the mention only
of this Text [*Man that is born of a Woman hath
but a short time to live,*] That very Hearse would
present us with a *visible Sermon*.

M m m

Yet

Yet something I must say, in Honour and Duty unto the Dead; and something too, for the use and benefit of the Living; that as Death already hath been to Him, so it may be also to *Us* Advantage; That some at least who here are present, may go from Hence (when I have done,) if not the *wiser* or *more Intelligent*, yet at least the *more considerate*, and the *better Resolved* for coming hither. I need not be teaching my *weakest Brethren*, (what common *Experience* hath taught us *All*,) either the *Misery*, or the *shortness*, of the *uncertainty* of our Days. But yet recounting how many Souls do perish for ever in their Impieties, not so much by wanting *Knowledge*, as by abounding in the *Thoughtlessness* of what they know, I shall not sure be *unexcusable* (having *S. Peter* for my example) if I tell you those things which you *know already*. An *Honest Remembrancer* is as needful, as the most *Eloquent Instructor* to be imagin'd, because we do less want the *Knowledge*, than the *consideration* of our Duties. *S. Peter* hath magnified the office no less than *three times together* in that *Epistle* which he compos'd a * little before his *Dissolution*. I will not (saith he) be negligent to put you *alwayes* in Remembrance, though ye know these

2 Pet. 1. 12.
13. 15.

* *Exhortation*,
in *Wisdom*.
ver. 14.

these things, and be established in the Truth. Yea I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance. Again (saith he) I will endeavour that ye may be able, after my Decease, to have these things always in Remembrance. When I consider that these words were by * Divine Inspiration, and that they were written for our Instruction, yea and inculcated upon us no less than thrice in one breath; methinks they tacitely reprove us, for having such wanton and Itching Ears, as will be satisfied with nothing but what is New. Whereas the Thing that is to us of greatest moment, is not the study of more Knowledge, but the making good use of the things we know. Not the furnishing of our Heads with a Richer Treasure of Speculations, but the laying them up within our Hearts, and the drawing them out into our Lives. Men would not live as they are wont, were they sufficiently ^a mindful that they are men. Did they but often enough consider, how short a time they have to live; how very ^b often they are in Deaths, before they dye; how much their short time of life is more ^c uncertain than it is short; how very shortly they are to render a strict Account unto the Judge, (I say not of

M m m 2

every

* 2 Tim. 3.
16.

^a Εὐχὴ τοῦτοιοῦ,
^b ὅτι ὡς οὐρανὸν
ὡς ἀνθρώπου
ὡς ἀνθρώπου
ὡς ἀνθρώπου
^c ὡς ἀνθρώπου.
b 2 Cor. 11.
23.
c Mat. 24. 42.

d Mat. 12. 36.

Luk. 21. 36.

ε το μυστηριον,

αυτου εστιν

η επισκοπη,

η δεξιη του κυριου

ον αραγγελος.

Polyb. l. 10.

p. 603.

every *evil work*, but) even of every *idle word*, and of each unprofitable hour; they would not make so many Demurrs in the important work of their Reformation. The *uncertainty* of their Time would make them *watchful* over their ways; that how *suddenly* soever they may be *Caught*, (by the common Purservant of Nature) it may not be by a *surprize*. That they may not die with the *Fools Motto*, [*Non e putaram*] in their mouths.

Now to consider my present Text in the most useful manner that I am able, I must bespeak your best Attention, not so much to the *Dogmatical*, as to the *Applicatory* part of my Meditations. It being chiefly in my design, to shew what *Profit* we are to *reap* from all such melancholy Solemnities, as by many deep *Mourners* are *sown* in Tears. What kind of Influences and Virtues, from the great *brittleness* of our Lives, are to be shed upon the *Practice* and *Conduct* of them. What kind of *Conseſtaries* and *Uses* should flow from the *one*, upon the *other*.

I shall not therefore wear out my little Time in any such accurate and logical *Analyſing* of the words, as would but serve to divert you from the *scope* and *drift*, for which the holy man *Job* did

did make them a part of *his* Preaching, and for which I have chosen them to be the subject of *mine own* ; but shall immediately consider them as an entire Doctrinal Proposition, exhibiting to us both the *frailty*, and *frame* of man, and the *reason* of the one implicitly rising out of the other. *Man is born of a Woman* ; there's his *Frame*. *Hath but a short time to live*, there's his *Frailty*. *Hath but a short time to live*, *because* he is born of a Woman ; there is the *Reason* of his *Frailty*, from the *condition* of his *Frame*. Nor is he attended only with *vanity*, but *vexation of spirit*. As *Jacob* said unto *Pharaoh*, His Days are *Evil*, as well as *Few*. However empty of better Things, yet from the *Bottom* to the *Top*, (I mean from his Birth unto his Burial,) he is *'Repletus miseriis, fill'd full of Trouble.*

And yet by way of *Application*, we may reflect upon the Text in a threefold *Antithesis*. For

To Man as *born of a Woman*, we may oppose the same Man, as being *Regenerate*, and *born of God*.

To the very *short life* he hath by *Nature*, we may oppose the *life Eternal* he hath by *Grace*.

And to his *fulnes of misery* whilst he is here
in

in the body, we may oppose his fulness of *Bliss and Glory*.

But first let Man be consider'd in his *Hypogeo*, that is, his state of *Declination*, as he is *born of a Woman*, and having a *short time to live*; and that for this reason, *because* he is born of a *Woman*. For 'tis a *Maxime* in *Philosophy* which never fails, That *Generable* and *Corruptible* are *Terms Convertible*. It is demonstrably prov'd we must one day *Dye*, because we did one day *begin to Live*. All that is born of a *Woman* is both *mixt*, and *compounded*, after the *Image of the Woman* of whom 'tis born; not only *mixt* of the four *Elements*, but also *compounded* of *Matter* and *Form*. And all things *Compounded* must be dissolv'd, into the very same *Principles* of which at first they were compos'd. Hence are those pangs and yernings of the *flesh* and the *spirit*, of the *Appetite* and the *Will*, of the law in the members, and the law in the mind; ^b the one inclining towards *Earth*, from whence 'twas taken, and the other towards *Heaven*, from whence 'twas sent. The truth of this had been apparent, if it had been only taken out of *Aristotle's Lyceum*; but we have it confirmed out of *Solomon's Portab* too: for in the

α' β' γ' δ' ε' ζ' η' θ' ι' κ' λ' μ' ν' ξ' ο' π' ρ' σ' τ' υ' φ' χ' ψ' ω' α' β' γ' δ' ε' ζ' η' θ' ι' κ' λ' μ' ν' ξ' ο' π' ρ' σ' τ' υ' φ' χ' ψ' ω'
Arist. Eth.
lib. 10. cap. 3.

β' γ' δ' ε' ζ' η' θ' ι' κ' λ' μ' ν' ξ' ο' π' ρ' σ' τ' υ' φ' χ' ψ' ω' α' β' γ' δ' ε' ζ' η' θ' ι' κ' λ' μ' ν' ξ' ο' π' ρ' σ' τ' υ' φ' χ' ψ' ω'
Tann. Id. L. 9.
c. 4.

the Day when man goeth to his ^a long home, when the grinders cease, and the windows be darkened, and all the Daughters of Musick are brought low, when the silver cord is once loosed, and the golden Bowl broken, so as the mourners are going about the streets ; ^b Then the Dust shall return to the earth as it was, and the spirit shall return to God who gave it. When God himself was pleased to be born of a Woman, he submitted to the conditions of Mortality, and had (we know) but a short time to live ; for He expir'd by Crucifixion before he was full thirty four, as his younger ^c Brother, whom we commemorate, before he was full thirty three.

Man hath a *short time* indeed, as he is *born of a Woman*, because he is born of a *Woman*; for (as it presently follows in the verses immediately after my Text) *He cometh forth as a flower*, and (as a flower) *he is cut down*. He *flyeth also as a shadow*, and *continueth not*. And therefore *Epietetus* did fitly argue the very great fickleness and frailty of worldly things, first because they were *made*, and therefore had their *beginning*; next because they are made *ours*, and therefore *must* have a *speedy End*. For if we will be but so just, and so Impartial to our selves, as to ar-

■ Ecclef. 12.
5.3,4,5,6,5.

b Verf. 7.

с Нев. 2. 17.

ὁ οὖν ὁ οὐλ-
 λων γὰρ ἐ-
 ταινὸν καὶ ἀ-
 νδρῶν. *Homer.*
 εἴ οὐτοι γὰρ ἡ-
 τούτοις ἀλλο
 παρὰ δὲ κα-
 ταξέει το πᾶσι-
 λων, πᾶσι δὲ
 ἐνὶ ἡμέρᾳ ἡ-
 γειν, ὅτι τῶν
 γυναικῶν ἐν-
 τὸν οὐλ-
 λων, καὶ
 γυναικῶν ὅ-
 σων, ὅς ἐστιν
 ἡμέρᾳ, ὅτι τῶν
 γυναικῶν.
Epiſt. Ench.
 cap. 21.

a Gen. 3. 19.

b Gen. 18. 27.

c Psal. 103. 14

d Eccl. 3. 21.

e Verſ. 19.

f Verſ. 20.

g Job 4. 19.

h Psal. 49. 12.

i Ibid.

k Gen. 2. 7.

Ἰ τὸ πάλαιον
 φέρεται καὶ
 μαρτυρεῖται,
 ὅτι ὁ ἀνθρώπος
 ποιεῖται ἐκ
 τῆς γῆς. Epist.
 loco super cit.

raign our Bodies at the tribunal of our Reason, they shall be found, by composition, no more than well complexion'd Dust. ^a Dust thou art, said God to Adam. ^b Dust and Ashes I am, said Abraham to God. He knoweth (saith the ^c Psalmist) whereof we are made, he remembereth we are but Dust. Were it not that the ^d spirit of man goeth upward, whilst the spirit of a Beast goeth downward to the earth, there would be ^e no preeminence of the one over the other; for ^f all go unto one place, (as to the Centre of the Body,) All are of the Dust, and all turn to Dust again: which shews the vanity and sickness of those mens souls, who erect such strong and stately Sepulchers for their Bodies, for fear the poor mans Dust should fully theirs; as if they did not remember, that ^g Man is born of a Woman, and that his very ^h foundation is in the dust. Well he may have the more vanity, but not the more ⁱ understanding for being in honour, and may the sooner be ^j compar'd to the Beasts, ^k that Perish. The Protoplast was ^k formed of the Dust of the ground. And however his posterity hath been distinguish'd, by issuing out from that Fountain through several channels, yet their original extraction must needs be ^l equally vile; (if any thing can be vile which is

of

of God's own making.) For All men descended out of the very same *Eve*; and so, by *Her*, out of the very same *Adam*; and so, by *Him*, out of the very same *Earth*.

The days of Man are but few then, on supposition they are as many as Nature meant him; and that his glass is run out without being broken, unless it be by the hand of Time. The whole duration of Time it self, is but the Non-age of Eternity. And therefore *Moses* (as a *Psalmist*) spake very fitly, when he addressed his speech to God; *"A thousand years in thy sight are but as yesterday, when it is past; which is infinitely less then was yesterday when it was present."* And 'tis the same in effect with that expression of *David*, the *Psalmist Royal*; who said his Age was as *Nothing*, in respect of Him who is All in All; And that (as great as some men do seem to be to themselves and others,) *Every man is but vanity at his best estate.* What he is at his worst, 'twill be impossible to express, unless we shall say with *David* too, that he is altogether *lighter than Vanity it self.* Now if a thousand years are but as yesterday, and as yesterday when it is past too, how short a thing is the life of man in comparison? how short, when

a Psal. 90. 4.

b Psal. 39. 5.

c Ibid.

d Psal. 62. 50.

well

N n n

com-

^a Psal. 90. 10.

^b Ibid.

מאסוּת מִן
אִדֹּת עֲמֻסָּה
מִלֵּב יָחִיד.
Mofchion.

Απερίττοις, & ὁ
ἐπιμαρτυροῦντες
ἀφ' ὧν, ἵνα
ὑπερβῇ τὴν
καὶ τὴν ἑαυτοῦ.
καὶ. Sephoch.
ὡς ἐν τῷ αἵματι.

compared with the *long line of Time* : how *na-
thing*, when compared with the *Circle of Eter-
nity* : *Threescore and Ten* are all the *years* which
are allow'd by ^a *Moses* to a *Natural Mans* life.
And though some are so strong as to arrive at
fourscore, yet that *Overplus* of years is but ^b *la-
bour* and *sorrow*. They do not *live*, but *linger*,
who pass that *Tropick* of their *Mortality*. From
after *Threescore years and Ten*, they are but *sur-
vivers* to themselves ; at least they *feel* them-
selves *dying* ; and their *Bodies* become their
Burdens, if not the *Charnel Houses* or *Sepulchers*,
wherein their *Souls* as 'twere lye *Buried*. The
Septuagint Translators thought fit to call it,
καὶ ὑπερβῇ τὴν, and the *Vulgar Latin*, *Eorum Am-
plius*, which we cannot better express in *English*,
than if we call it, *their Surplusage of Life* ;
when *Nature* in them is so strong, as to *shoot
beyond* her own *Mark*. Her *Mark* is *Threescore
and Ten*, if *Moses* himself hath set it *right*. Or
place it further, at *fourscore* ; farther yet, at an
hundred ; the life of man (we see) is short,
though it should reach the very *utmost* that *Na-
ture* aymes at.

But how many ways are there, whereby to
frustrate the Intentions and Ends of Nature ?

How

How many are there buried before their Birth?
 How many mens Cradles become their graves?
 How many rising Suns are set, almost as soon
 as they are risen? and overtaken with Dark-
 ness in the very Dawning of their Dayes?
 How many are there (like the good King *Josias*,
 like righteous *Abel*, and *Enoch*, and that lauda-
 ble Person whom now we celebrate,) who are
taken away * *speedily* from amongst the wicked,
 as it were in the *Zenith* or *Vertical Point* of their
 strength and lustre? It is in every mans power
 to be Master of *our* Lives, who is but able to
 despise his *own*. Nay 'tis in every one's power
 who can but *wink*, to turn our beauty into
Darkness; and in times of Pestilence, how many
 are there can *look us dead*, by an arrow shot out
 of the Eye into the Heart? For one *single way*
 of coming *into* the world, how many are there to
 go *out* of it before our Time? (I mean, before
 Nature is spent within us.) Many are sent out
 of the world, by the Difficulties and hardships
 of coming *in*. We are easily cut off, even by eat-
 ing and drinking, the very Instruments, and
 Means of Life. Not to speak of those greater
 slaughters, which are commonly committed by
Sword, and *Famine*, (which yet must both give
 N n n 2 place

* Wild. 4. II.

place to *surfet*;) Death may possibly fly to us, as once to *Æschylus*, in an Eagles wing. Or we may easily swallow Death, as *Anacreon* did, in a *Grape*. We may be murder'd, like *Homer*, with a fit of *Grief*: Or fall, like *Pindarus*, by our *Repose*: we may become a *Sacrifice*, as *Philemon* of old, to a little *jest*. Or else, as *Sophocles*, to a witty *Sentence*. We may be eaten up of *worms*, like mighty *Herod*. Or prove a *Feast* for the *Rats*, like him of *Mentz*. A man may vomit out his *Soul*, as *Sulla* did in a fit of *Rage*. Or else like *Coma*, may force it *backwards*. He may perish by his *strength*, as did *Polydamas* and *Milo*. Or he may dye, like *Thalna*, by the very excess of his *Injoyment*. He may be *Provyender* for his *Horses*, like *Diomedes*. Or *provision* for his *Hounds*, like *Ætaon* and *Lucian*. Or else like *Tullus Hostilius*, he may be burnt up quick with a flash of *Lightning*. Or if there were nothing from *without*, which could violently break off our *Thread of Life*, (and which being a slender thread is very easily cut asunder) we have a thousand *Intestine Enemies* to dispatch us speedily from *within*. There is hardly any thing in the *Body*, but furnisheth matter for a *Disease*. There is not an *Arterie*, or a *Vein*, but is

is a Room in Nature's Work-house, wherein our Humours (as so many Cyclops's) are forging those Instruments of Mortality, which every moment of our Lives are able to sweep us into our Graves. An ordinary *Apoplexie*, or a little *Impostume* in the Brain, or a sudden rising of the Lights, is enough to make a man Dye in Health; and may lodge him in Heaven or in Hell, before he hath the leisure to cry for Mercy.

Thus our Houses of Clay (as *Eliphaz* the *Temanite* did fitly call them) do seem as false, and as frail, as the Apples of Sodom; which being specious to the Eye, did fall to crumbles by every Touch. The frame of our building is not only so frail, but (as some have thought) so ridiculous, that if we contemplate the body of man in his condition of Mortality; and by reflecting upon the soul, do thereby prove it to be Immortal, we shall be tempted to stand amazed at the inequality of the Match, but that to wonder at our Frailty, were but to wonder that we are Men. Yet sure if We, that is, our Souls, (for our bodies are so far from being Us, that we can hardly call them Ours,) are not capable of corruption, our Bodies were not intended for our Husbands, but for our Houses; whose Doors will

* Job 4. 19.
Poma oculis
tenue, contra
cinerefcunt.
Tertul. Apol.
c. 40. p. 70.

2 Cor. 5. 2.

will either be open, that we may go forth, or whose Building will be ruinaus, that needs we must; we cannot, by any means possible, make it the place of our Continuance; for though our bodies (as saith our Saviour) are not so glorious as the Lillies, yet (saith Job) they are as frail. And by that time (with David) they wax old as doth a garment, how earnestly (with S. Paul) shall we groan to be cloath'd upon? to be cloath'd with New apparel, whilst the old is as 'twere turning? for when Christ shall come in the clouds with his holy Angels, at once to restore, and reform our Nature, he shall change our vile bodies, that they may be fashioned like unto his glorious body. But here I speak of what it is, not what it shall be; though it shall be glorious, yet now 'tis vile; though it shall be immortal, yet now 'tis fading; though it shall be a long life, 'tis now a short one.

a Psal. 90. 9.

b Psal. 89. 48.

c Psal. 90. 5.

It is indeed so short, and withall so uncertain, that we bring our years to an end like as a Tale that is told. Death comes so hastily upon us, that we never can^d see it, till we are blind. We cannot but know that it is short, for we^c fade away suddenly like the grass; And yet we know not how short it is, for we pray that God will teach

teach ^a us to number our dayes. This we know without teaching; ^b that even then when we were born, we began to draw towards our End. Whether sleeping, or waking, we are alwayes flying upon the wings of Time; And even this Instant, whilst I am speaking, doth set us well on towards our Journeys end; whether we are worldly, and therefore study to keep Life; or Male-Contents, and therefore weary of its possession; the King of Terrours will not fail, either to meet, or overtake us. And whilst we all are ^c Travelling to the very same Country, (I mean the Land of forgetfulness, without considering it as an Antichamber to Heaven or Hell,) although we walk thither in ^d several Rodes; 'tis plain that he who lives longest, goes but the farthest way about, and that he who dies soonest, goes the nearest way home.

I remember it was the humour, I know not whether of a more Cruel, or Capricious ^e Emperour, to put a Tax upon Child-births; to make it a thing excizable, for a man to be born of a Woman. As if he had farm'd Gods Custom-house, he made every man fine for being a Man; a great Instance of his Cruelty, and as good an Embleme of our frailty, our state of Pilgrimage upon Earth.

a Vers. 12.

b Wisd. 5. 13.

Job 18. 4.

c $\epsilon\psi\chi\alpha\iota\ \epsilon\lambda\lambda\alpha\sigma\tau\alpha\ \mu\epsilon\theta\iota\ \delta\omicron\mu\epsilon\tau\alpha\ \tau\eta\ \epsilon\epsilon\delta\epsilon\alpha\sigma\epsilon\iota\varsigma$. Philo
Jud. c. 1. 20.
d Hunc diverso tramite
Mortales
Omnes conantur adipisci. Boeth.
de Consol. Phil. l. 3. p. 28.

e Leo Isaurus $\epsilon\lambda\lambda\alpha\sigma\tau\alpha\ \mu\epsilon\theta\iota\ \delta\omicron\mu\epsilon\tau\alpha\ \tau\eta\ \epsilon\epsilon\delta\epsilon\alpha\sigma\epsilon\iota\varsigma$.

a Pſal. 39. 14.

Earth. For we arrive at this VVorld, as at a *forreign* and *ſtrange Country*; where I am ſure it is *proper*, although not *juſt*, that we pay *Tole* for our very *landing*. And then being landed, we are ſuch tranſitory Inhabitants, that we do not ſo properly *dwell* here, as *ſojourn*. All the meat we take in, is at God's great *Ordinary*; and even the breath which we drink, is not ours, but *His*; (*which when he taketh away, we dye, and are turn'd again into our Duſt.*) Inſomuch that to *expire*, is no more in effect, then to be *honeſt*: to pay back a *Life*, which we did but *borrow*.

b Euripides in Phœniſſis.

b Οὐτοι τὰ χρομὰ ἴδια κίοντο βροτοί,
τὰ τῶν θεῶν δ' ἔχουσιν ἀντιδόμωδα.

c "Ευφρανο
σαυτὸν, πῶς
τὸν καὶ δ' ἡμέ-
ρας βίον, λο-
γίζῃ εἰς τὰ
δ' αἶμα, τὰς
τῶναι. Eurip.
in Alceſtide.

And well it were, if it were no worſe: for if the life of man were *pleaſant*, it would the leſs diſgrace it, that it is *ſhort*. A *ſhort life* and *c* a *Merry*, is that which many men applaud. But as the ſon of a woman hath but a *few* dayes to live, ſo it follows in the Text, that even thoſe few days are *full of Trouble*. And indeed ſo they are, in whatſoever Condition a man is plac'd: for if he is *poor*, he hath the trouble of *pains*, to get the goods of this world. If he is *rich*, he hath the trouble of *Care*, to keep his *Riches*; the trouble

trouble of *Avarice*, to increase them ; the trouble of *fear*, to lose them ; the trouble of *sorrow*, when they are lost. And so his *Riches* can only make him the more *illustriously unhappy*. If he lives as he ought, he hath the trouble of *self-denials*; the trouble of ^a *mortifying the flesh*, with the *affections and lusts* ; the trouble of being in ^b *Deaths often* ; the trouble of ^c *crucifying himself*, and of ^d *dying daily*. If to avoid those Troubles, he *lives in pleasure*, as he ought not, he hath the trouble of being told, that he is ^e *dead whilst he lives* ; the trouble to ^f *think* that he must *dye* ; the trouble to *fear* (whilst he is dying) that he must *live* when he is *dead*, that he may *dye* eternally. Not to speak of those troubles which a man suffers in his *Nonage*, by being *weaned from the breast*, and by *breeding teeth*; in his *boyage* and *youth*, by bearing the yoke of *subjection*, and the rigid discipline of the *Rod* ; in his *manhood* and *riper years*, by making provision for all his *Family*, as *servant General* to the whole ; Not to speak of those Troubles which flow in upon him from every quarter, whether by *Losses*, or *Affronts*, *Contempts*, or *Envyings*, by the *anguish* of some *Maladies*, and by the *loathsomness* of others ; rather

O o o

then

'O de' mēdū-
pūas & mēti-
vū iſtā dēle,
mēdūpūas
iſtā dēle
pūas. Socrat. in
Epist. ad
Anonym. p. 8.

a Col. 3. 5.
Rom. 8. 13.

b 2 Cor. 11.
23.

c Rom. 6. 6.
Gal. 6. 14.

d 1 Cor. 15.
31.

e 1 Tim. 5. 6.
f Eccl. 41. 1.

seems that *Span* was as the span of a *wither'd Hand*; which the farther he stretcheth out, the more it griev'd him. He was ^a weary of his groaning. His Soul did ^b pant after Heaven, and even ^c thirsted for God. And he might once more have cryed (though in another sense) *Wo is me, that I am constrain'd to dwell with Meseck, and to have mine habitation among the Tents of Kedar!* I remember that *Charidemus* in *Dio Chrysostom*, compared mans *Life* to a *Feast*, or *Banquet*. And I the rather took notice of it, because the Prophet *Elijah* did seem (in some sense) to have made it good. Who after a *first or second Course* (as I may say) of *living*, as if he had surfeited of *Life*, cryed out in hast, *It is enough*; and with the very same breath, desired God to take away; for so saith the Scripture, *1 Kings 19. 4.* He went into the *Wilderness* (a solitary place) and there he sate under a *Juniper* (in a melancholly posture) and requested of God that he might dye, (in a very disconsolate and doleful manner,) even pouring forth his Soul in these melting Accents, *It is enough now, O Lord, take away my life, for I am no better than my Fathers.* And if the *Dayes of Elijah* were full of trouble, how was *Job* overwhelm'd, and running over with his

^a P^{sa}l. 6. 6.

^b P^{sa}l. 42. 1.

^c Verf. 2.

Dio Chrysost.

Orat. 30.

pag. 305. D.

1 King. 19. 4.

*

a Job 6. 4.

b Vers. 8, 9.

c Job 3. 1, 3,

4, 5, &c.

Vers. 11. 12.

d Isa. 53. 3.

e Ibid.

Calamity? when the ^a *Terrors* of God did set themselves in array against him, how did he ^b long for destruction? O (saith he) that I might have my request, that God would grant me the thing that I long for! Even that it would please him to destroy me, that he would let loose his hand, and cut me off. How did he ^c Curse the Day of his Birth, and the Night wherein he was conceived? Let that Day be darkness, let the shadow of Death stain it; let a cloud dwell upon it, let blackness terrifie it. And for the Night, let it not be joyned to the dayes of the year. Let the Stars of the twilight thereof be dark; neither let it see the dawning of the day. And what was his reason for this unkindness to that particular Day and Night, save that they brought upon him the trouble of being a *Man born of a Woman*: for we find him complaining a little after, *Why died I not from the Womb! why did I not give up the ghost, when I came out of the Belly?* And then for the Life of our blessed Saviour, who is call'd by way of Eminence, *The Son of Man*; as I observ'd before, that it was short, so must I here put you in mind, it was full of *Trouble*. He was therefore call'd by way of Eminence, *Vir Dolorum*, ^d *A Man of Sorrows*. The Prophet adds, *he was* ^e *acquainted with*

with Grief. For the whole Tenor of his Life was a continuation of his Calamities.

The Time would fail me should I but mention the hundreth part of those men, whose *short time* of life hath seemed *long* to them, even because they have felt it so *full of Trouble*. But enough hath been said concerning the *Doctrin* of the Text. And it lies upon us now to make some *Use*.

First then let us consider, that if man (as born of a woman) hath but a *short time* to live, It concerns us to take up the prayer of David, that God will teach us to know our End, and the number of our Dayes, that we (like Hezekiah) may be fully certified how short our Time is. It concerns us to take up the resolution of Job; *All the dayes of our appointed time, incessantly waiting till our change cometh*. It concerns us, not to say, with the rich man in the Parable, *we will pull down our Barns and build greater, and there we will bestow all our fruits and our goods*: much less may we say, with that other Worldling, *Souls take your ease, eat, drink, and be merry, for ye have much goods laid up for many years*: for (alas!) how can we know, (filly creatures as we are,) but that *this very Night, yea this very minute,* either

The Application.

Psal. 39. 4.

2 King. 20. 6.

Job 14. 14.

Luk. 12. 18.

Verſ 19.

Job i. 21.

Psal. 39. 12.

* 1 Pet. 2. 11.
Heb. 11. 13.

1 Pet. 2. 9. 12.

either they may be taken from us, or we from them? there is such a fadingness on their parts, and such a fickleness on ours. But rather it concerns us to say with Job, *Naked came we into the world, and naked shall we go out of it.* Or it concerns us rather yet to say with David, *that we are strangers upon Earth, and but so many sojourners, as all our Fathers were:* for whilst we consider we are but strangers, we shall, as * *Strangers and Pilgrims, abstain from fleshly lusts, which war against the soul.* And so long as we remember we are but sojourners upon earth, we shall pass the time of our sojourning here in fear. And behaving our selves among the Gentiles, as a *chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, we shall shew forth his praise, who hath called us out of Darkness, into his marvellous Light.*

Secondly let us consider, that since our Life is uncertain, as well as short, (inasmuch as we know not how short it is) it concerns us immediately, to labour hard in the Improvement of this our span into Eternity; to employ our very short and uncertain time, in making a seasonable provision against them both; I mean, its shortness, and its uncertainty. For shall we be lavish even of

of *that*, which is so easily lost, and of which we have so very little, and every minute of which Little does carry such a weight with it, as will be either a kind of *Pulley* to help raise us up to Heaven, or else a *Clogg* to pull us down to the lowest Hell? Of whatsoever we may be wastefull, we ought to be chare of our *Time*, which doth incontinently perish, and will eternally be reckoned on our account. *Pereunt & imputantur*, the *Epigrammatist* could say of his precious hours.

Now the way to provide against the shortness of our *Life*, is so to live, as to dye, to the greatest Advantage to be imagin'd; and so to dye, as to live for ever. What *Tobit* said to *Tobias*, in respect of wealth, [*Fear not, my son, that we are made poor, for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.*] He might have said as well in respect of wisdom, and by consequence as well in respect of long life. For as the fear of the Lord is solid wisdom, and to depart from Evil is understanding; so honourable Age is, not that which standeth in the length of Time, nor that is measured by number of years, but Wisdom is the gray hair unto men, and an unspotted life is old age. To be devoted

Tobit. 4. 21.

Job 28. 28.

Wisd. 4. 8, 9.

Luk. 2. 37.

* Rom. 2. 8.

* 2 Cor. 7. 1.

Phil. 3. 13, 14

devoted (like *Anna*) to the House of God, so as to serve him night and day with fasting and prayer, and not to content our selves with that which is merely lawful, or barely enough to serve turn, (as men do commonly reason within themselves,) but to study the things that are * more excellent, to strein hard towards * perfection, to forget those things that are behind, and to reach forth unto those things that are before, pressing on towards the mark, for the prize of the high calling of God in Christ Jesus, this is to amplify our lives, and to frustrate the malice of our mortality; and as the want of stature many times is supply'd in thickness, so this is to live a great deal in the little time of our duration.

*Ampliat Aetatis spatium sibi Vir bonus, hoc est
Vivere bis, Vita posse priore frui.*

As we are thus to provide against the shortness, so in like manner we must provide against the uncertainty of our time. And the way to do that, is to distrust the future, and to lay hold upon the present; so to live every hour, as if we were not to live the next. Having a short time to live, our time to repent cannot be long. And not assured of the * morrow, 'tis madness not to repent

* Nemo tam
Divos habuit
faventes, cras-
tinum ut
possit sibi
polliceri.

repent to-day : when we see many persons of the most promising countenance, and the most prosperous constitution, not only snatch'd by an early, but sudden death, why should we not seriously consider, that we may be of *their* number, having no promise of the contrary, either *within*, or *without* us ? * What happens to *any* man, may happen to *every* man ; every man being encompassed with the same conditions of mortality. 'Tis true indeed, that we may live till we are *old* ; but 'tis as true, that we may dye whilst we are *young* ; and therefore the latter possibility should as well prevail with us for a *dispatch* of our repentance, as the former too too often prevails upon us for a *delay*. Nay if we *procrastinate* our repentance, in *hope* of living till we are *old*, how much rather should we *precipitate* it, for *fear* of dying whilst we are *young* ? (if yet it were possible to *precipitate* so good and necessary a work, as a *solid impartial sincere* repentance.) For as to *repent* whilst we are *young*, can never do us the *least* harm ; so it may probably do us the *greatest*, to post it off till we are *old*. Nay it may cost us the loss of Heaven, and a sad eternity in Hell, if we defer our repentance (I do not say till we are *old*, but

* Cuius potest accidere quod cuiquam potest. Publum.

P p p

if

if we defer it) being young, till one day older than now we are, And shall we defer it beyond to day, because we may do it as well to-morrow? This is madnes unexpressible. For tis true that we may; so tis as true that we may not. Our knowledge of the one, is just as little as of the other. (Or rather our ignorance is just as much.) And shall we dare to tempt God, by presuming upon that which we do not know? Are Heaven and Hell such trifling things, as to be put to a bare adventure? Shall we play for salvation, as 'twere by flipping, cross or pile? implicitly saying within our selves, if we live till the morrow, we will repent and be saved; but if we die before night, we will die in our sins, and be damn'd for ever: shall we reason within our selves, that though we know our own death may be as sudden as other mens, yet we will put it to the venture, and make no doubt but to fare, as well as hitherto we have done? what is this but to dally with the day of Judgment, or to bewray our dis-belief that there is any such thing? It's true we may live until the morrow, and so on the morrow we may repent. But what is this to the purpose, that tis certain enough we may, whilst tis as doubtful whether we shall? Is it not good to make sure of hap-
piness,

Εἰ τις δὲ, ὁ
ὅλος τις
ἡμέρας λογί-
ζων ματαίως
ἔσται.—
Sophocl. in
Trachiniae.

pinels, by repenting seriously at present, rather than let it lye doubtful, by not repenting untill anon? Methinks we should easily be perswaded to espouse that course, which we are throughly convinc'd does tend the most to our Advantage.

When the rich worldling in the Parable was speaking placentia to his soul, [** said take thine ease,*] alledging no other reason, than his having much goods for many years; nothing is fitter to be observ'd, than our Saviours words upon that occasion, *Stulte, Thou Fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?* However the men of this world have quite another measure of wit, and doe esteem it the greatest prudence to take their pleasure whilst they are young, reserving the work of mortification for times of sickness, and old age, (when 'twill be easie to leave their pleasures, because their pleasures leave Them,) yet in the Judgment of God the Son, (the Word and Wisdom of the Father) 'tis the part of a blockhead, and a fool, to make account of more years, than he is sure of dayes, or hours. He is a sot, as well as a sinner, who does adjourn and shift off the amendment of his life, perhaps till twenty, or thirty, or forty years after his death.

* Luk. 12. 22.

* 2 King. 20.
6.

Hezekiah

* Eph. 4. 26.

* -- 2. 30. 10.
he' adu' m' w' d' y
to w' d' y n' e' p'
w' a' f' u' r' e' h' u' i' -
g' n' . S' u' p' . u' b' i
s' u' p' r' a .

death. 'Tis true indeed that *Hezekiah*, whilst he was yet in the confines and skirts of death, had a * *lease of life* granted no less than *fifteen years* long; but he defer'd not his repentance one day the longer. And shall we adventure to live an hour in an *impenitent estate*, who have not a *lease of life* promis'd, no not so much as an *hour*? shall we dare enter into our beds, and sleep securely any one night, not thinking how we may awake, whether in *Heaven*, or in *Hell*? we know 'tis *timely repentance* which must secure us of the one, and 'tis *final impenitence* which gives us assurance of the other. VVhat the Apostle of the Gentiles hath said of *wrath*, may be as usefully spoken of every other provoking sin, * *Let not the Sun go down upon it*. Let us not live in any sin until the Sun is gon down, because we are * *far from being sure* we shall live till *Sun-rising*. How many Professors go to sleep, (when the Sun is down, and the curtain of the night are drawn about them,) in a state of *drunkenness*, or *adultery*, in a state of *avarice*, or *malice*, in a state of *sacrilege*, or *rebellion*, in a state of *deceitfulness*, and *hypocrisie*, without the least consideration how short a time they have to live, and how very much shorter then they imagine? Yet unless

unless they believe they can *dream devoutly*, and truly *repent* when they are *sleeping*, they cannot but know they are *damn'd for ever*, if the day of the Lord shall come upon them as a thief in the night, and catch them napping in their Impieties.

1 Thes. 5. 2. 4.
2 Pet. 3. 10.

Consider this all ye that forget God, least he pluck you away, and there be none to deliver you. Consider it all ye that forget your selves. That forget how few your *dayes* are, and how full of misery. Consider your *bodies*, from whence they came; and consider your *souls*, whether is it that they are going. Consider your *life* is in your *breath*, and your *breath* is in your *nostrils*; and that in the management of a *moment*, (for the better, or for the worse,) there dependeth either a *joyful*, or a *sad Eternity*. If our *Time* indeed were *certain*, as well as *short*, (or rather if we were certain, how short it is,) there might be some *colour*, or *pretence*, for the *posting off* of our Reformation. But since we know not at what *hour* our Lord will come, this should mightily engage us, to be *hourly standing upon our * watch*. And this may suffice for the subject of our second consideration.

Psal. 50. 22.

Mat. 24. 42,
43, 44.

* Habak. 2. 1.

Thirdly let us consider, that if our *dayes*, which are few, are *as full of trouble*, it should serve

^a Eccl. 41. 2.

^b Job 3. 20,
21.

^c Vers. 22.

^d Cuspinianus
in vita Sigif-
mundi, p. 498.

^e Mat. 10. 27,
28.

^f Ecclus. 41. 4
^g Job 3. 17,
18, 14, 19,
18.

serve to make us *less fond* of living, and *less de-*
voted to self-preservation, and *less afraid* of the
Cross of Christ, when our Faith shall be call'd
to the severest Trials. ^a O Death (saith the son
of Sirach) *acceptable is thy sentence unto the needy,*
and to him that is vexed with all things. The trou-
bles incident to life have made the ^b bitter in
Soul to long for Death, and to ^c rejoyce exceeding-
ly when they have found the grave. If the Em-
press ^d Barbara had been Orthodox, in believing
mens Souls to be just as mortal as their bodies,
death at least would be capable of this applause
and commendation, that it puts a conclusion to
all our troubles. If we did not fear Him, ^e who
can cast both body and soul into Hell, we should
not need to fear Them, who can destroy the body
only; because ^f there is no Inquisition in the grave.
^g There the wicked cease from troubling; and there
the weary are at rest. There the Prisoners lye down
with Kings and Counsellors of the Earth. The ser-
vant there is free from his Master. There is sleep,
and still silence, nor can they hear the voice of the
Oppressor.

Mors Bona si non est, Finis tamen Illa Malorum.

But we have farther to consider the threefold
Anti-

Antithesis, which we ought to oppose to the three *Clauses* in the Text: for as man, who is born of a woman, hath but a short time to live, and is full of trouble; so man, as regenerate, and born of God, hath a long time to live, and is full of bliss. A life so long, that it runs parallel with eternity; and therefore (without a *Carachresis*) we cannot use such an expression, as *length of time*. It is not a long, but an *endless* life; it is not time, but *eternity*, which now I speak of. Nor is it a wretched eternity, of which a man may have the privilege, as he is born of a woman; but an eternity of *bliss*, which is competent to him only, as born of God. And of this bliss there is such a fullness, that our heads are too thick to understand it. Or if we were able to understand it, yet our hearts are too narrow to give it entrance. Or if our hearts could hold it, yet our tongues are too *stammering*, to express and utter it. Or if we were able to do that, yet our lives are too short, to communicate and reveal it to other creatures. In a word, it is such, as not only eye hath not seen, nor ear heard, but it never hath entered into the heart of man to conceive. Incomprehensible as it is, 'tis such as God hath prepared for them that love him, 1 Cor. 2. 9.

If

If we compare *this* life, with the life described in the *Text*, it will several ways be *useful* to us; for it will moderate our joys, whilst we possess our dear friends; and it will mitigate our sorrows, when we have lost them; for it will mind us that they are freed from a life of misery, and that they are happily translated to one of bliss. Nay if we are true lovers indeed, and look not only at our *own* interest, but at the interest of the parties to whom we vow love, we even lose them to our advantage, because to theirs. Lastly it sweetens the solemn farewell, which our souls must take of our mortal bodies; we shall desire to be dissolved, when we can groundedly hope we shall be with Christ; we shall groan, and groan earnestly, to be unclothed of our bodies with which we are *burden'd*; if we *live by this faith*, that we shall shortly be cloth'd upon with our house from Heaven. We shall cheerfully lay down our bodies in the dust, when 'tis to rest in his peace, who will certainly raise us by his power, that we may rest and reign with him in glory.

* Philip. 2. 4.

* 2 Cor. 5.
23, 24.
* Ver. 7.

Thus

THUS have I don with my Text, though but in the middle of my Sermon; and but briefly consider'd it in its *Antithesis*, because not pertinent any otherwise, then by affording unto Mourners an use of *comfort*. And because I am confident, that there are many such *here*, (when I consider how many losses I ye wrapt in one,) not only wearers of black, but serious Mourners, whose very souls are hung with sable, and whose unaffected sorrow do call for comfort; I shall furnish you with matter of real joy, from the ground and occasion of all your sorrows.

For there is yet another Text, upon which I must give you another Sermon. A Text, I say, whose matter and form have been divided by God and Nature. The inward form is ascended, to him from whom it came down; but the outward matter still lies before us. And well may that person become our Text, who was himself a living Sermon; since the integrity of his Life was truly Doctrinal, and the resplendent piety of his Death a very pertinent Application. I am sure 'tis well known in another place, and therefore I hope 'tis believ'd in this, that I am none of their number, who use to scatter abroad their Eulogies upon every man's Hearse,

Τὸ σῶμα μὲν
ἐν τῷ θανάτῳ
ἀπομένον
τὸ δὲ δόγμα
τοῦ ζῆντος
τοῦ ἀποθανόντος
Ἀλεξίου ἐν
Ὀλυμπιάδῃ.

Ecclef. 44. 1,
2, 3, &c.

* τὸ εὖμα
ἐνθάδε, τὸ δ'
εὖμα δ' ἀλλοι-
ωί μὴ. Εὐρίπ.
in Hecubā.

merely as customary offerings, or things of course. Those alone are my seasons wherein to make narratives of the dead, when it may righteously be don for the use and benefit of the living. Ye know that Jesus the Son of Sirach does set himself solemnly to the work : and that with an *αἰσχροπρεπὲς δὲ ἀνέστηκεν*. Let us now praise famous men. Men renowned for their power ; men of knowledge and learning ; wise and eloquent in their instructions, Rich men furnished with ability, and living peaceably in their habitations. There be of them that have left a name behind them, that their praises might be reported. And some there be who have no memorial, who have perished as though they had never been, and are become as though they had never been born, and their children after them. But these were merciful men, whose righteousness hath not been forgotten ; * their bodies are buried in peace, but their name liveth for evermore ; for the people will tell of their wisdom, and the congregation will shew forth their praise.

Our honour'd Brother now departed (I will not say the unhappy, but) the now-blessed Subject of this solemnity, as he deserves a noble Eulogie, so he needs none at all : He being one of those few of my particular acquaintance, of whom

whom I have seldom or never heard an ill word spoken. But in this one thing, he had the least resemblance unto his Saviour, who was *hated by many, despis'd by more, and basely forsaken almost by all*. This is therefore no commendation, on which our Saviour proclaims a *Woe*. *Woe be to you when all men speak well of you*. Nor do I say that this worthy Gentleman was ill spoken of by *none*, (he was sure *too worthy* to be so befriended by the *world*;) I only say that I have seldom or never *heard it*. And he was so much the less obnoxious to the dishonesty of the Tongue, because (as far as his *Quality* would give him leave) he ever *delighted* in that obscurity, which most young Gentlemen are wont to *shun*. For although his *extraction* (we know) was *noble*, and his *fortune* extreamly *fair*; though his *natural parts* and abilities were truly *great*, as well as greatly improved by *Art* and *Industry*, (he having been Master of many Languages, and (I am sure) well vers'd in great variety of Learning,) yet still his *modesty* and his *meekness* were so much *greater* than all the rest, that (in a perfect contrariety to the vain-glorious and hypocritical) he ever turn'd his *worst side outwards*. The late retir'dness of his life made

James 4. 4.

him so blameless and inoffensive, that I suppose it hath duted the mouth of envy.

It was no doubt an effect of those two virtues, (I mean his modesty, and his meekness,) that he so constantly observ'd that Apostolical Precept, James 1. 19. For He, if any man living, was swift to hear, but slow to speak. And when he thought it his turn to speak, it was rather much, than in many words. As the speech of Menelaus describ'd by Homer, so perfectly free were his discourses, from the fault of impertinence, or superfluity.

So far was He from sitting down in the chair of the scornful; (as too many of his quality are wont to do,) nay so far from walking in the counsels of the ungodly, (from the time that he found them to be such,) that he made it his care and chiefest caution, (in his later years more especially,) not so much as to stand in the way of sinners.

For as much as I could judge of him, (who had the happiness to know him for many years) he was a true Nathanael, * an Israelite indeed; who, though he had many Imperfections, as one who was born of a Woman; yet he had sure no guile, as being also regenerate, and born of God.

Methu.ks

Παύλος ἄφ',
ἀνὰ μέλη
ἀγίας ἐνὶ ᾧ
ὡλοῦ μὲν
ἐδ' ἀφ' αὐτῶν
αὐτῶν. —
Hom. Il. γ.

* Joh. 1. 47,
48.

Methinks I hear him now speaking to all that knew him, as Samuel did to all Israel; I have walked before you from my childhood to this day. Behold here I am, witness against me before the Lord; whose Oxe have I taken; or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith, and I will restore it? To which methinks I here the Answer which was made to Samuel in the next verse, thou hast not defrauded, nor oppress'd us.

1 Sam. 12.
2, 3.

Verf. 4.

Tis this that speaks a man right honest, which is a nobler Title, than right honourable; though I may say very truly, that he had many due titles of honour too. For not to speak of his Ancestors, who came in hether with the Conquest, and that from the City Poitou in France, (from whence they derived the name of Peyto,) I think it more for his honour, to have been many ways * good; to wit, a good Husband, and a good Father; a good Master, and a good Friend; a good Neighbour, and a good Landlord; a good Christian, and a good Man. And, which is a sign of more goodness than all the rest, he never thought he was good enough; especially in the first, and the two last particulars.

* Οὗτος ἀγα-
θὸν παῖδα-
ν ἐστίν.
Chryl. Hom.
(in Gen.) 3.

It

It is an excellent *ingredient* in that religious *composition*, which he had sent before him to *bless* his *soul*, and left behind him in *memory* to *perfigure* his *Name* too, that having been charged with a debt, (whether by his Fathers last will and testament, or by the condition of the times, or by both together,) he was ever in some *pain* till he had *paid* that debt, or at least had made *provision* for it; because until he had *don justice*, he knew he could not so well *shew* works of *mercy*; and that was doubtless a pregnant token of *walking humbly with his God*. The three grand Duties which God requires, in the sixth Chapter of *Micah*, at the ninth verse.

The end of Christs coming into the world, was to make us live *soberly, righteously, and godly in this present world*. (Tit. 2. 13.) the first implying our whole duty towards our *selves*, the second towards our *neighbour*, the third towards our *God*. That extraordinary person, of whom I speak, doth seem to me, as well as others, to have reached those ends. He was so eminently *sober*, that I believe he was never known to have sinn'd against his own body in any kind; so eminently *righteous*, that (as I said) he was in pain, till he had rendered to *every man his due*.

Ben g

Being so *fiſher*, and so *righteous*, he is inferred to have been so *godly* too, as to have lay'd in opposition to those *professors of Christianity*, who having a *form only of godliness*, deny the power of it; for give me leave to tell you, what is not every day consider'd, The most *material* part of *godliness*, is *moral honesty*. Nor was there any thing more conspicuous in the holy life of our blessed Lord. The second Table is the *touchstone* of our obedience unto the first. And to apply what I say unto the honourable person of whom I speak, we may conclude him to have lived the *life of faith*, because we find him to have dyed the *death of the righteous*.

To pass on therefore towards his *death*, as the fittest transition unto his *burial*; I am enabled to say of him, (by such as were eye and ear witnesses,) that he abundantly enjoy'd [that *Adararia*] that happy *calmness of death*, which the Emperour *Augustus* was wont to pray for. I say he enjoy'd it in both *acceptions* of the word. For first however he was sick of a *burning Fever*, (which carried him up, like *Elias*, in a *fiery Chariot*,) yet he had this rare happiness which is the priviledge but of few, that he even enjoy'd his whole *disease*, without the least taint
of

Gal. 3. 11.

Num. 23. 10.

of deliration, That knot of union betwixt his body and his soul, was not violeptly broken, but very leasurely untied; they having parted like two friends, not by a rude falling out, but a loving farewell. Thus was his *Euthanasia* in the first acception of the word. But he had it much more, as to the second. For

Two things there are, which are wont to make death terrible. The first is *suddenness*, the second, *sin*. He was so arm'd against the first, that he did not only take care for the setting his outward house in order, that nothing in this world might trash his flight towards a better; but also sent for the Divine, to imp the wings of his devotion; and farther told his Physician, that God had sent him his summons; so well was he arm'd against the first of those *Phobera*, and that by the help of our English Litany, which prompts us to pray against sudden death; and which he commanded one of his servants to assist him with upon his death-bed, bestowing upon it (when he had don) a great deal of holy admiration.

Again, so well was he prepared against the second, that for the tenderness of his conscience, and his deep resentment of all his sins, those of
the

King. 20.1.

the times more especially, in which he deplored his unhappiness that he had had a great share (till God was pleas'd in much mercy to shew him that error of his judgment, by which the error of his practice was bred and cherish'd;) Next for his hatred of himself in remembrance of them, (though we may say, that in comparison with many others alive and dead, he had kept himself unspotted from the world;) Then for his stedfast resolutions of better life, of making ample satisfaction for every ill that he had don, and so of bringing forth fruits * worthy of repentance, (if God should be pleas'd to enlarge his time;) and last of all for his sollicitude, that all his * family might live in the fear of God, and redeem those opportunities, which he seem'd (unto himself) to have sometimes lost, or neglected; I say, in all these respects, he appears to me, (as well as to others,) a more than ordinary Example.

Jam. 1. 27.

* Luk. 3. 8.
Act. 26. 20.

* Josh. 24. 15.

But some may say, that sick persons are ever sorry for their sins; but it is many time a sorrow squeez'd out by sickness. And as soon as they recover, they do relaps too.

Object.

To which I say, that though 'tis often so in others, yet in this exemplary Christian it could not be so. For

Answer.

R r r

First

First it was a mark of his *sincerity*, that he look'd upon his failings, as through a *Microscope*; which made them seem *nearer*, and very much *greater* than they were. He warn'd all those who stood about his sick bed, to beware of those sins which the world calls *little*; and of the *no-little* sins which the world calls *none*; yea from the very least ** appearances* and *opportunities* of sin. It was his own expression, that *all the sins of his former life did even kick in his very face*; yet he remembered the ** labourer*, who went *late* into the Vineyard, and was rewarded. He also made some reflections upon the ** thief on the cross*; that his faith might steer an even course, betwixt the *Scylla* of *despair*, and the *Charybdis* of *presumption*.

Secondly, It was another good token of his *sincerity*, that he was not meerly a *death-bed penitent*, whose repentance too too often is but [*a λήθη κατὰ κόσμον*] a sorrow according to the world; but (as divers persons can witness) he began the great work in his time of *health*; so as his sickness did but *declare* his having been a ** new creature* by *b change of mind*, and that he did not fall back, but *c press forwards* towards the mark, and *d persevere* in so doing unto the *d end*.

Thirdly,

* 1 Thef. 5. 22

Prov. 5. 8.

* Mat. 20. 9.

* Cito igno-
scit Dominus
quia cito ille
convertitur.
Ambros. in
Luc. 23. 43.

a 2 Cor. 5. 17.

b 2 Cor. 7. 9.

c Phil. 3. 14.

d ο διαρκήτως

εις τέλος.

Mat. 24. 13.

Thirdly, 'Twas another mark of his sincerity, that he insisted on the nature of true repentance, which still importeth an amendment, and reformation of life. Nor had he a willingness to recover his former health, unless to the end he might demonstrate his renovation, by that carefulness, that fear, that indignation, that vehement desire, that zeal, yea that revenge, which S. Paul hath recorded as the effects of a godly sorrow in his *Corinthians*. Abhorring and deploring those desperate notions of Repentance, which the world is so commonly mistaken in.

2 Cor. 7. 11.

Fourthly, 'Twas a comfortable token of his sincerity, that he was obstinate in his Prayers, against the precept of his Physician; and resolv'd to pour out his soul, though to the prejudice of his body. As if he were piously ambitious of being too strong for his own infirmities; when a reverend Divine (who was standing by) would fain have don that office for him, at least as a Deputy to his lungs only, that he might not spend his few spirits as yet left in him; he made him this resolute, and hasty, but pious answer, that whilst a Tongue was in his head whereby to speak, and whilst he had breath in his body to move and animate his Tongue, and whilst he had lungs in

R r r 2

his

his brest to supply his breath, he would shew forth the goodness and the glory of God, who had been pleas'd to do so great things for him. And in a merciful Answer to all his Prayers, which he continued to the amazement of all that heard him, (after some conflicts which he had had with the ghostly enemy, to make him happier in a victorious, than he could possibly have been in an untry'd innocence,) God was pleased (very signally) to reveal himself to him, to speak peace unto his Conscience, to fill him inwardly with joy in the Holy Ghost, to give him some glimmerings and fore-tasts of the glory to be revealed. That I may use his own words, (which, as he came out of a Trance, he was heard to speak,) he had a ravishing glimpse of the Beatifick Vision; meaning thereby (as I interpret) that God had refreshed his drooping spirits with his unspeakable comforts; saying unto his soul, *I am thy salvation, or this day salvation is come to thy house.* So that now being plac'd above the level of temptations, and exempted from the fear of what the * red Dragon could do unto him, he cheerfully lifted up his head, and fixt his eyes upon Jesus, the author and finisher of his faith, and for the joy that was set before him, expected the Advent

Advent of his death, as of a very dear friend.

Fifthly, It was another great sign that *his heart was right towards God*, and therefore not treacherous to himself, that he extended his care to the souls of others, with as true a charity, as to his own; exhorting one in particular against the love of this world; charging another to be watchful against intemperance, and debauch; exciting a third unto frequent and fervent prayer. I do but mention the several subjects, on which he treated like a Divine. To all his servants in the general, and to three of them in special, (for his words like * Manna in the wilderness, and the Apostles * deal, were discreetly proportioned to every one as he had need; so as they who had most of his Deathbed instructions had nothing over, and they who had least had no lack,) I say, in general, and in special, he was by his precepts, as well as practice, (even as righteous * Noah) a true Preacher of Repentance. Nor did his care end here. But

As it were in imitation of good old Jacob, before he was gather'd to his fathers, he gave a blessing to all his children. And farther gave it in charge to his virtuous Consort, whom he worthily esteemed his dearer self, (and of whom he also

* Exod. 16.
18.

* Aft. 2. 45.

* 2 Pet. 2. 5.

Gen. 49.

also requested pardon, if by any cross word he had ever grieved her,) not to educate his children, so much to learning and other accomplishments, as to the knowledge, and service, and fear of God. Nor was it a little to his advantage, that he was careful to have them season'd with those his last Principles, which by his later experience he found the best.

Not to be endless upon the subject, (on which it is difficult not to be long, and yet impossible to be tedious,) he was briefly all that, which I pray God of his mercy to make us all. That whensoever he shall appear unto us, in death, or in judgment, we may be found, like wise * Virgins, with oyl in our lamps. And that together with this our Brother, (whose remembrance (like that of * Josias) will ever be sweet unto us as musick at a banquet of Wine,) we may be joynd in Consort with the quire of Angels, and with the general Assembly of the First-born which are written in Heaven, and with the souls of just men made perfect, singing Hosanna's and Hallelujah's, to him that sitteth upon the Throne, and unto the Lamb for evermore.

* Mat. 25.
7, 8.

* Eccl. 49. 1.

Heb. 12. 22,
23.

Rev. 5. 13.

F I X I S.

V I R

*Explorata Integritate,
 Gravitate morum Primavera
 Annumerandus Patribus;
 Scientiarum lumen omnium,
 Supraque scientias eminens
 Humilitate summa:
 Innocenter doctus, &
 Φερνικός εἰς ὁ σὺν περσὶ*

EDOARDUS PEYTO

De Chesterton in Agro Warwicensi

A R M I G E R,

Ex Antiquo PICTAVORUM stemmate oriundus,

EDOARDI PEYTO

Equitis Aurati

Filius Unigenitus:

Uxorem duxit ELIZABETHAM

GREVILLI VERNEY

De Compton - Mordake in eodem Agro

Equitis Aurati

Filiam Unigenitam:

Letissimam pariter & Dilectissimam fœminam.

Compar Conjugium !

Cujus ex felici Copula

Manavit sexus utrinque Trias,

Altera Filiorum, Edoardus, Guilielmus, Franciscus,

Altera & Filiarum, Elizabetha, Catharina, Margareta,

Patris simul; & Marrus Ægypta :

Virorum & Faminarum olim Exemplaria.

Proh Dolor !

Tante Familiae & Virtutis Instauratorem brevem,

Primo velut in Molimine fatiscentem ;

In ipso ætatis flore decussum,

Εν ἀκμῇ ὀδυνησάντα !

Tamen Querelarum desine.

Quippe sæculi pertasus, Maturus Cælo,

Et præproperâ laborans Maturitate,

Perfectionem vitæ cum Immortalitate commutavit,

Anno Ætatis supra XXX^m currente Tertio,

Salutis Reparata MDCLVIII.

VIII^o. Catendas VIIbres.

Anima, Christi appetentissima, in Christi gremium evolavit;

Cælorum, quo dudum ascenderat, tandem Incola :

Corpus reclinavit in Pulveris Dormitorium ;

Sic etiam Christum in sepulchro queritans.

Telluris sarcina subter tellurem deposita ;

Incolumes reliquie sub Domini custodia.

Ἐπὶ παροίωνων οὐχ οὐκ ἀποδοῦναι εὐχαριστίας.

Πυλὸν γὰρ ἔχουσιν πόρτης τῆς χάριτος παροίοντα.

Μὴ τοίνυν εἰς πῆλιν ἐλθὼν χάριτα χάριτος,

Ἀλλ' ὅτι χρηστότητι συμμνησθετα ἡρώπων.

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FINIS.